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The BOOK of  
**BERTRAM**  
OR  
**RATAMNUS**  
Priest and Monk of **CORBEY**,  
Concerning the  
Body and Blood  
OF THE  
**LORD,**

In Latine :  
With a New English Translation,  
more exact than the former.

ALSO,  
An Historical Dissertation concern-  
ing the Author and this Work ;  
wherein both are vindicated from  
the Exceptions of the Writers of  
the Church of Rome.

*By Mr. John King, Preb. of Exeter.*  
LONDON, Printed for Thomas Broomer, at the  
White-Horse in Ludgate-street. 1686.





304  
IMPRIMATUR.

*Z. Isham. R. P. D. Henrico Episc.  
Lond: à Sacris Mar. 22. 1686.*

*Amplissimo Viro,  
Generis, Eruditionis & Virtutis  
Omnigenæ Ornamentis  
Prænobili,*

HENRICO COVENTRY

*Armigero,  
Serenissimo Regi JACOBO II.  
uti pridem*

Fratri Charissimo CAROLO II.  
*A Privatis Consiliis:*

*Cui etiam Optimo Principi  
Ob Fidem Patri & Sibi, nec non  
S. Matri Ecclesiæ Anglicanæ,  
In adversis fortiter servatam,  
Ob munera in S. Palatio honorifica  
Egregiè defuncta.*

*Ob res arduas variis apud externos  
Legationibus*

*Summa fidelitate, Singulari Prudentia,  
Parique felicitate*

*Gestas  
Apprimè Charus extitit  
Secretariusq; Primicerius;*

*Hoc*

*Hoc Opusculum  
Ratramni Corbeiensis  
De S. Eucharistia,  
Fidei Veteris Ecclesie Gallicane  
Testis luculentus,  
Nec non  
Nostræ verè Catholicæ Anglicanæ  
Vindictis Eximii,  
Una cum Versione Vernacula  
& Dissertatione præmissa  
In Testimonium  
Obsequii & Gratitude  
LMQDDDCQ  
VVHSÆPR.  
Editor.*

# THE PREFACE.

**I**T is now seven years and more,  
since I first read over this little  
piece of Bertram in Latine, and  
the satisfaction I had to see so  
Learned a Writer expressly confute the  
Error of Transubstantiation, at its first  
rise in the Western Church, invired me  
to a second and third reading, and the  
Book not being very common, I enter-  
tained thoughts of reprinting it, both in  
Latin and English; for remembring  
where I had seen an English Bertram  
published by Sir Humfrey Lynd, A. D.  
1623. I promised my self, that publish-  
ing it in English, would add but little  
to my trouble, not suspecting that a  
Translation published by that Learned  
Gentleman, could have been other than  
accurate. I therefore got together as  
many various Editions of the Book as I  
could, and sent for the English version,  
upon sight of which I saw my self disap-  
pointed.

A 2

## The Preface.

pointed. For there are some mistakes in rendering the Latin words, two of which may be seen in the Preface. For Instance, Catholice Sapere, is translated to be universally wise, which should have been rendered to be Orthodox, or Catholick in his Judgment; and again non æquanimiter ista perpendens is rendered (though perhaps not quietly and indifferently considering of these things) instead of sadly laying to heart these things, [viz. the Schism on occasion of the new Doctrine of Transubstantiation.] And several other slips of that kind I observed, which made me guess the Translation could not be the work of the worthy Knight, who recommended it to the publick. But had this been all, a little time and pains might have rectified those mistakes. That which rendered the Translation unserviceable to me, was the perplexity of the stile, through unnecessary Parentheses and the multiplying of Synonymous words, and in some places by rendering the Author too much word for word, so that it doth not give the Reader a clear apprehension of the Authors sense. And to justify this charge, I need only refer the Reader to the ninth and tenth pages of the new Impression of Bertram,



## The Preface.

Bertram, where he proves that Consecration makes no Physical change in the Bread and Wine, but as he is there translated, his reasoning is hardly intelligible.

Yet, I accuse not the Translator of unfairfulness, but freely acknowledge that had his skill been equal to his Fidelity, I would have used his Version, and saved my self the trouble of a new one, which I made and transcribed in September 1681.

Having finished my Translation, I proceeded to collect materials for the Dissertation I intended, which I cast into loose Papers, and desiring a Learned Friend to assist me, with what he knew on that Subject, he put into my hands an Edition I had not before met with, in French and Latin, with a Learned advertisement prefixed, in which I found the work designed by me, was already very well performed, so that my labour might be spared. Thus I laid aside my Papers, and all thoughts of making them publick, till about two months since, and then resumed them, upon the request of some worthy friends, who judged it necessary, since the reprinting of the former Translation. Besides, the fault of

## The Preface.

the Translator, in the new Impression there are great ones committed by the Printer, in the Technical words of the Discourse, particularly in the beginning of the eleventh page, he hath printed Verity instead of Variety. At the desire of those Gentlemen I resolved to review and Print my Translation with the Authors Text; that the Reader might have it in his Power, to judge of my fidelity therein. And though I see no reason to be proud of my performance, yet I persuade my self this Book will be somewhat more useful, than that which now goes abroad.

In the Dissertation prefixed, I have collected all the little Historical passages I have met with any where, touching our Author and his works, and perhaps the Reader may think, I insist too long upon some matters of no great moment. But in regard Rattramius was an extraordinary man, and no body, that I know, hath in our Language, given any considerable account of him, and his writings, I thought it would not be altogether unacceptable to the Reader.

Though the French Advertisement be exceedingly well done, yet I have had great helps, for the clearing  
the

## The Preface.

the Antiquity and Authority of that Tract, which the Author of that Advertisement wanted. To mention no other, the most Learned and Ingenuous Father Mabillon (to whom I acknowledge myself obliged for my best informations) had not then published the Acts of the Benedictines of the IX Century, in which our Author lived. What I design in my Dissertation, the Contents of each Chapter will inform the Reader.

I shall only add that my design is not to engage in the Controversy of Transubstantiation, which is so completely handled, and clearly discussed, by the Learned and Reverend Author, of a small Discourse against it, that it is wholly needless for me, or any one else, to write further on that Argument. All I intend, is with fidelity to relate what I have upon diligent search been able to collect touching the Author and work which I publish, and I hope I have said what may prevail with all Impartial Judges, to admit our Author for a competent witness of the belief of the Church in his Age, touching Christs Presence in the Holy Sacrament.

An

# Errata in the Dissertation.

**P**Age 3. l. 24. read RATRĀNI, p. 10. l. 15. r. *is*  
for *as*, l. 26. r. *as ancient as*, p. 12. l. 22. *his*  
*performance*, p. 20. l. 5. *that all*, p. 32. l. 16. *dele*  
*now*, p. 46. l. 1. for 114. r. 112. p. 50. l. 16. r. *mis-*  
*ceri*, p. 70. l. 8. r. *bear*, p. 72. l. 20. r. *Christs*, p. 73.  
l. 3. *the things which*, l. 10. for *it is*, r. *its*. *Figure*,  
*its*, p. 74. *presence*, p. 81. l. 22. r. *year 1058*. p. 92.  
l. 28. r. *appear* : *Wherefore*, p. 93. l. 2 r. *Figuratively*.

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Chap. I. **A**N Historical Account of the Author and his Writings.

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Chap. IV. Of the true sense of the Author in some controverted Expressions.

Chap. V. That this Treatise expressly confutes the Doctrine of Transubstantiation, and is very agreeable to the Doctrine of the Church of England.

Chap. VI. That Ratramnus was not singular in his Opinion, but had several other great men in his own and the following Age of the same Judgment with him in this point.



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## CHAP. I.

*Of the Authors Name, Countrey  
and Profession ; of his Eminent  
Learning : With an account of  
his Works.*

**I**N regard the Author of this Treatise hath first appeared in Print under the mistaken name of *Bertram*, and by that name is best known even to this day, I conceive it may not be amiss, to see what he is called in the Titles of his own works, and in the Writings of other Authors, especially those of his own time.

(a) *Servatus Lupus* writes to him by the name of *Rotrannus*, whom (b) *Baluzius* doubts not to have been our Author, and it may be probably collected from the subject of that Epistle. Others call him *Ratramnus*, so his name appears to have

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(a) *Serv. Lupus, Ep. 79.* (b) *Baluz. in notis ad Lupum. Ad Rotrannum Monachum] Corbeicensem.*

( III )

been written by *Sigebertus Gemblacensis*, from the two Manuscripts mentioned by (c) *Suffridus Petrus* in his notes upon him. (d) *Flodoardus* who flourished about an 100 years after our Author calleth him *Ratrannus*, but in the inscriptions of his other Works, some of which I have seen in Manuscript, as also that of this Tract, (e) found by *F. Mabillon* in the Abby of *Lobez*, he is called *Ratramnus*, so in the (f) Catalogue of that Library taken *A. D. 1049.* as also by (g) *Hincmarus* Archbishop of *Rhemes*, and (h) *Gotteschalvus* both contemporary with him, and by the Anonymous Writer published by (i) *F. Cellot*, who is now discovered to be (k) *Herigerus* Abbot of *Lobez*,

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(c) *Ad cap. 96. Sigeberti, inter Illustr. Eccl. Scriptores* ed. 88. Colon. 1580. (d) *Flodoardi Hist. Remens. l. 3. c. 13. & 28.* (e) *Mabillon Præfat. ad Acta Bened. seculi. 4. p. 2. cap. 1. n. 43.*

(f) *Ibidem, scribitur RATRANI super positâ communi notâ literæ M vel N unde orta videtur lectio Ratranni.* (g) *Hincmarus de Præd. c. 5. & de non trinâ Deitate.* (h) *In Epistola Metrica edita per Cellotium. Append. Opusc. II. Amico ser Evans Ratramno.* (i) *Hist. Gotteschalci Prædest.* (k) *Mabillon Præf. ad Acta Ben. seculi. 4. p. 2. c. 1. n. 47, 48, 49. ex MS. Gemblac.*

( B 2 )

who

(IV)

who flourished in the end of the tenth Century, and died in the year, 1007.

His true name was doubtless *Ratramnus*, which came afterwards to be changed into *Bertramus* by the error of some Transcriber of *Sigebertus*, who mistook, as he easily might, the (a) *R* in his Copy for a *B*, the letters being not much unlike, and *Trithemius*, using a Copy of *Sigebert* so written, hath propagated the mistake, which though of no great moment, yet ought to be rectify'd, and our Author be called by his true name.

*Ratramnus* was in all probability a French-man, and of the Province of *Picardie*, wherein he became a Monk. He was Educated in the Monastery of *Corbey*, not *New Corbey* upon the *Weser* in *Saxony*, but the *Old Corbey* in the Diocess of *Amiens* founded by *Basildis* Wife to *Clodovans* the se-

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(a) The like mistake hath sometimes hap-  
pen'd in other names, as *Babanus* for *Rabanus*,  
in two MSS. of *Cellots* Anonymous Writer in  
the Library of *St. Victor* in *Paris*, when in the  
preceding page they call *Rabanus*; *Dissert. sur*  
*Jean Scot*, Art. 2. p. 6. at the end *Mr. Arnauds*  
*Defence in quarto*, 1669.

cond King of *France* in the year 665. This was a very Eminent Monastery of *Benedictines*, in which the (b) Discipline of that Order was strictly kept up, in the ninth Century, when the Monks elsewhere grew very remiss, and it was (c) a famous Academy, or Seminary of Learned as well as Religious Men.

In this Cloyster our Author was so happy a Proficient in the Study of Divinity, that he was esteem'd well qualified for the Holy Order of Priest-hood, and accordingly received it. And after the death of *Bavo*, the same *Rattramus*, as it is thought, was by *Carolus Calvus* promoted to the Government of the Monastery of (d) *Orbais* in the Diocesis of *Soissons*.

Modern Writers, of both the Roman and Reformed Church, have

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(b) *Quia in Corbeia Monasterio laudabilis eo tempore Religio Monachorum habebatur. Acta Bened. sec. 4. p. 1. In transtat. Viti, c. 5. (c) Mabillonius Corbeiam vocat Celebrem Academiam in Act. Ben. sec. 4. p. 2. In Elogio Historico Joannis Aethelingensis, c. 5. (d) Flodoard. Hist. Rhem. l. 3. c. 28. ABP. Usher seems to doubt whether he were the same with our Author. Hist. Gotesc. cap. 11. sub finem in margine. But Bishop Cosins, Dr. Cave, and Albertinus doubt not but he was.*

(VI.)

been guilty of mistakes, touching the time wherein *Bertram* wrote this Book. Some place him in the very beginning of the IX. Century, and suppose this Tract to be written A. D. 800. or 806. or 810. So (a) *Possevine* and others. The manifest cause of their mistake, is the Inscription [To *Charles* the Great Emperour] which they take for the Authors Address to that Prince, and therefore conclude this Tract must needs be written before the year (b) 814. in which he died. But that (c) Inscription is not found in the MS. which *F. Mabillon* met with in the Abbey of *Lobes*, nor can it be the Authors. For though *Carolus Calvus* may by some Flatterers be stiled the Great, yet the addition of *Emperour*, will by no means permit us to believe it Genuine, for he was not Emperour till the year 875. which was above 20 years after *Ratramnus* wrote this Book. So that

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(a) *Appar. Sac. T. 1. Bertramus, Garetius circa Annum 806.* Sir *H. Linde* in his Preface to *Bertram.* (b) *Lambecius* in *Orig. Hamb. tom. 2. in tab. Chronolog.* (c) *Aët. Ben. sec. 4. p. 2. Præf. c. 1. n. 129.*



(VII)

what hath passed for the Inscription of the Book, is only the conceit of some late Transcriber.

But as in the first Volum of his *Apparatus* (d) *Possevine*, fixes our Author in the very beginning of the IX. Century, so forgetting himself in the second Volum, he errs as much on the other hand, and giving an account of the works of *Paschasius Radbertus*, thrusts *Bertram* down into the latter end of that Age, and makes him to have written A. D. 886. under *Carolus Crassus*, and saith, that *Paschasius* confuted his errour in a Book to *Placidus*. I presume the ground of this conceit was, that by this means all objections against the address to *Charles the Great Emperour*, seem to be solved, in regard of that Prince, his surname *Crassus* or *Grössus*, which is in some sense *Magnus*, and he was at that time Emperour. But this is a meer fetch, which will not pass now as it might have done 80 or 100 years since, the Author & his time being now much better known.

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(d) *Possevin. Appar. sac. t. 2. Paschasius.*

(VIII)

No doubt but as *Lucas Dacherius* tells us (e) he lived in great reputation for Learning in the Reign of *Ludovicus Pius* and *Charles* his Son, as may be easily gathered from the Books written by him on several occasions. His two Books of Predestination were written as the Prefident (f) *Mauguin* conjectures A. D. 850, which was the next year after *Goreschalvus* was degraded and condemned in a Synod at *Carisiac*. And his answer to the Objections of the *Greeks*, could not be well written before the year 868. in regard the *Gallicane* Prelates were ingaged in the work not above two months before the Death of Pope *Nicolas* the first, which happened in December 867. So that presuming *Ratramnus* to have lived 60 years, his flourishing time was from 840 to 870. ]  
(g) *Hincmarus* in a work published by him in the year 870 mentions

(e) *Literis & fama floruisse Ratramnum Ludovici Pii & Caroli Calvi temporibus fidem faciunt quas protulit elucubrations. Dacherius* spic. t. 1. *Electori* nu. 5. (f) *Mauguin*. tom. 2. *Dissert. Hist.* c. 17. (g) *Hincm. Rhem. Op.* tom. 2. *Opusc. LV. Capital.* cap. 1, tradito *Hincmaro Laudun.* in Synodo *Attinaci* habita, A. D. 870.

(IX)

one *Ratramnus Presbyter* then 90 years of Age, but I am apt to believe he was not our Author, for first he seems to have been a secular Priest; and again it is very unlikely so learned a man should not set up for a Writer till about 60 or 70 years of Age, or that he should Write so smartly as he doth against the Greek Emperours at 88.

That he was in great Esteem for Learning in his own age, is past doubt. It is an Argument of his known abilities, that *Charles the bald* chose to consult him upon points of so great moment, as the Predestination Controversy, and that of Christs presence in the Sacrament, which appears by the Prefaces and Conclusions of his work on both those Subjects. And though (a) *Fengueræus* in his preface to *Bertram* tells us, that *Carolus Calvus* had no learned men in his Court as his Grand-father had, *Alchin*, *Claudius Clemens*, and *Joannes Scotus*, its plain, that herein he is very much mistaken, as indeed he is almost

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(a) *Fenguer. Opusc. Lugd. Præfat. p. 9, 10. Quod autem ad Calvi Aulam attinet, nullo quod sciam docto uno ornata memoratur.*

in every thing he saith in that Preface. For *Carolus Calvus* was a great Patron of Learning and Learned men; *Joannes Scotus* lived in his Court, and not in the Court of *Charles the great*, and I verily believe that through the Ignorance of some Monk, who had read the names of those learned men who were in favour with *Charles the great* thus recited, *Alcuinum Flacum*, *Claudium Scotum*, or *Claudium Clementem Scotum*, &c. and mistook *Scotum*, whereby the Countrey of *Claudius Clemens* who was an Irishman is designed, for the name of a man, *Joannes Scotus Erigena* hath been made a domestick of *Charles the great*, and those other senseless Stories that he was Scholar of *V. Bede*, companion of *Alcuin*, and an assistant to him in founding the University of *Paris* have been raised. For *Scotus* is ordinarily mentioned next after this *Clandius* on this occasion. But the mistake seems as ancient as *Berengarius* by a MS.

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(b) Vinc. Bellovac. Spec. Hist. lib. 23. c. 173. apud Nat. Alex. de Jo. Scoto Erig. sec. 9. p. 2. diff. 14. Fueruntque Parisiis fundatores illius studii quatuor Monachi Bedæ discipuli. Rabanus & Alcuinus, Claudius & Joannes Scotus.

(XI)

Epistle of his to *Richardus* now extant in the King of *France* his Library cited by \* *Albertinus*. Besides *Scotus*, that King favoured other Learned men who have written upon several arguments by his command. In the matter of Predestination he held two several Councils in his own Palace at *Carisiac*, in the first of which *Goteschalcus* was condemned, and in the second the Doctrine of the Catholick Church was stated in four short determinations, though not in all points according to the Sentiments of some of the most learned men in *France*. He consulted *Scotus*, (a) *Servatus Lupus*, and our Author. And (b) *Goteschalcus* about whom all this controversy arose in an Epistle to *Ratramnus*, saith, that there were many Learned men then about his Court. And no question but he always consulted none but men of eminent note. *Ratramnus*, was also in good

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\* *Albertin de Euch. l. 3. p. 932. c. 2. (a) Vide Serv. Lupi; Ep. 128.*

(b) *Denique sunt multi, Domino donante, Magistri  
Hæc regione siti, ingenio locuplete periti,  
Unde Palatirâ pleriq; morantur in Aulâ.  
Vide Append. Cellotii, Opusc. II.*



esteem with Odo Successor to Paschal  
 in the Abbey of Corbey, and af-  
 terwards Bishop of Beauvais, to  
 whom he dedicates his Book *de Ma-*  
*nina*, and who in all probability no-  
 minated him as a fit person to answer  
 the Objections of the Greeks against  
 the Latin Church. Nay, F. Cellot

acknowledgeth, That Hinc-  
 marus himself had such an  
 esteem of him [long after his  
 writing of the Sacrament and

Predestination] That when at the de-  
 sire of Pope Nicolaus I. he sought  
 all France for Learned men to write  
 against the Greeks, he invited Ra-  
 tramnus by name to undertake that  
 service. Nor had Hincmarus, Odo,  
 and the other Gallicane Prelates a  
 better opinion of his abilities for that  
 work than (a) F. Mabillon hath of  
 his performance, who saith, That who  
 ever shall compare the work of Ratram-  
 nus with that of Aeneas Parisiensis, will  
 easily discern how much Ratramnus

(a) *Præfat. ad Act. Ben. secul. q. p. 2. n. 161.*  
*Ratramnus vero longè plura & potiora prolatis ex-*  
*proprio genio validis ratiociniis quæ argumentis*  
*& autoritatibus à se adductis lucem ac robur con-*  
*ciliant.*

excelled him in Learning and Eloquence, for whereas Aeneas ordinarily produces naked and jejune Testimonies without any considerable remarks upon them Ratramnus alledges, many more, and better Authorities, inforcing and illustrating them by solid reasonings of his own. The same good opinion hath President Maugin of his performance in his two Books of Predestination, when he calls him (a) *Non levis armatura in Ecclesia Christi militem*, no raw souldier lightly armed; but an undaunted Champion of the Catholick Truth, against Innovators. And much more he adds in his Praise. And though in his writing about the Sacrament (b) Mr. Arnaud is pleased to stile him, a fantastical, obscure and empty divine, whose reasonings are frothy cavils, yet in the controversies of Predestination and Grace, both he and his brethren the Jansenists acknowledge his abilities, his great Reputation for learning in France, and stile him that Learned Benedictine, &c. I might add that Serva-

(a) Maugin. tom. 2. in Dissert. Hist. c. 17.

(b) Refut. de Mr. Claude, p. 3. ch. 5.

*the* Lupus treats him in his address as (c) an intimate and much esteemed friend directing his Epistle To his most dear Rotrannus, and (d) Baluzius numbers him among the famous men who were the familiar acquaintance of that Learned Abbot. As also the Testimony of the *Chronicon Hirsaugiense* published by Trithemius, that he was a person well accomplished with all sorts of Literature, and many other proofs of his admirable Learning: But I conceive those already produced will convince all unprejudiced persons; and since his other Works have appeared in Print, the Adversaries of his Doctrine touching the Real Presence are ashamed to deny him right in this point, and betake themselves to other arts for the evading the force of his Testimony of the belief of the Church in that Age.

To close this Section, I shall give

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(c) *Carissimo suo R. Lupus, Ep. 79.* (d) *Familiares habuit Præstantissimos quosque sui seculi viros, Hincmarum Rem. Rhabanum Mog. Wenilonem Sennon: Heriboldum—Ratbertum Corbeiensem, Ratramnum Monachum Corbeiensem, &c. Baluz. in notis ad titulum [Beati Lupi] p. 340.*

a brief account of his writings, as well those which are not extant, as those we have in Print.

The first of his writings extant, is that of the manner of *Christs Birth*, or of the *Virgins Delivery*. This must have been written before the year 844. (a) in which *Paschasius Radbertus* was made *Abbot* of *Corbey*, if (b) *F. Mabillon* mistake not when he tells us that his two Books on that Argument, is a confutation of *Ratramne*. For he doth not stile himself *Abbot*, but only the off-scouring of all *Monks*, whereas in his (c) Epistle to *Carolus Calvus*, published by *F. Mabillon*, he stiles himself *Abbot*. Nor could his Book be written after his Resignation of that *Abbey*, being dedicated to *Theodrada* Abbess of *Soissons* and her Nuns, which *Theodrade* died *A.D.* 846. and he resigned not till 851.

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(a) *Sirmondus in Vita Paschafii Radberti operibus præfixa. Par. 1618.* (b) *Mabillon in Pref. ad Acta Ben. sec. 4. p. 2. cap. 3. nu. 150.*  
*Monachorum omnium peripsema.*

(c) *Ibidem inter Acta Ben. p. 135. — Humilis & exiguus Radbertus vester, etsi indignus, Abbas & Levita Christi Monachorum omnium peripsema.*

The occasion of his writing, was news out of Germany, (as I guess from *New Corbey*, which had much correspondence with this *Corbey* in *France* of which it was a Colony) that some in those parts held strange opinions, touching our Saviours Birth, as though he came not out of his Mothers Womb, into the World, the same way with other men. In opposition to that Doctrine, (a) *Ratramnus* asserts, That Christ was Born as other men, and his Virgin Mother bare him, as other women bring forth, to use (b) *Tertullions* words, *partus facti corporis lege*. Those whose opinions he confutes, were perhaps, some of those novices, for whose use *Paschasius* had written his Book of the Sacrament, and who had not only imbibed his Doctrine, touching the carnal presence of Christ therein, but might have also heard the manner of our Saviours Birth, without opening his Mothers Womb, alledged to solve an objection against it, for our Adversaries of the Church of

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(a) *Vide Librum Ratramni apud Dacherium Specil. Tom. I.* (b) *Tertul. de Carne Christi, c. 23.*



(XVII)

Rome now say, (a) that it is no more impossible for one body to be in two places, than for two bodies to be in one, which they conceive must have happened in our Saviours Birth, as also in his Resurrection, and coming into his Disciples, the Door being shut. This might provoke *Paschasius*, to write against our Author, as well as zeal for the Blessed Virgins Integrity.

And having said thus much on this subject, I cannot wave so fair an opportunity of doing right to the ever memorable Arch-bishop *Usher*, whom *Lucas Dacherius* having published this work, reproacheth as a Lyar, for saying, (b) *That Ratramnus in this Work maintaineth the same Doctrine, which he had delivered in his Book touching the Lords Body and Blood,* whereas he makes no mention of the *Eucharist* in it. And *F. Mabillon* who for his candor is no less to be honoured than for his great learning, imputes it to prejudice or mistake.

(a) Vide Guil. Forbesii Consider. Modest. de Sac. Euchar. l. 1. c. 2. (b) Usserius in Hist. Gottesc. cap. 11. (c) Mabillon. Act. Ben. Praef. sec. 4 p. 2. c. 3. nu. 153.

(XVIII)

But I need not use (d) *Comringius* his shift to vindicate him; and suppose *Dacherius* hath suppressed those passages which induced the Learned Primate to say what he did. It is enough to justify him, that (e) *Ratramnus* asserts two things, which by consequence oppose Transubstantiation, and establish the contrary Doctrine, and this he notoriously doth. 1. In the very scope and drift of his Book, contradicting an Illustration of that Doctrine by the manner of Christs Birth. 2. By denying that Christ (though Omnipresent in his Divinity) can in his Body be in more than one place, so that when he comes to a new place, he leaves the place where he was before. This Opinion in its consequences, maintains the Doctrine of his Book concerning Christs Body, though not expressly in Terms.

And this is as much as the Primate saith. And when we consider where the dispute concerning Christs Birth began, and that *Paschasius* defended it, what I have said will appear not

(d) *Comringius* ad *Antiquis. Academ. Supplementum* to 39. apud *Mabillon. ibid.*

(e) Apud *Dacherium Spicil. Tom. 1. p. 393.*  
improbable;

improbable. This Book is also in Manuscript in Salisbury Library, and that of Benet Colledge in Cambridge.

On what occasion he wrote his two Books of Predestination I have already related. They are Published by Maugwin, and in the new *Bibliotheca Patrum*, Printed at Lyons, 1677. Tom. XV. p. 442.

He likewise wrote a Book to justify an old Hymn which (a) *Hincmarus* of Rheims had commanded to be altered, and that instead of *Te Trinitas Deitas*, they should sing, *Te summa Deitas*, imagining the former expression to make three Gods, against which order of *Hincmarus*, *Ratramnus* wrote a large Book, asserting the expression to be Orthodox by the Authority of St. *Hilary* and St. *Augustine*, but this piece is lost.

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(a) Teste ipso *Hincmaro* in libro *De non Trinitate*, operum T. I. 450.

Et Maugin. Dissert. Hist. c. 17. Dehinc post aliquot annos cum *Hincmarus* in Ecclesia Remensi versatissimus—Hymni Ecclesiastici versiculum *Te Trinitas Deitas* unaque poscimus, cantari vetuisse ipse *Ratramnus* volumine non modice quantitatatis ad *Hildegarium* Madaensem Episcopum edito ex libris SS. *Hilarii* & *Augustini* de Trinitate veterem Ecclesie Traditionem confirmavit.

He wrote another Book<sup>(a)</sup> *de Anima* at the instance of *Odo*, sometimes Abbot of *Corbey*, and Bishop of *Beauvais* against a Monk of the same Convent, who taught, <sup>that</sup> all men had but one and the same Soul, which Book is extant in Manuscript in the <sup>(b)</sup> Library of *Bennet Colledge* in *Cambridge*, in that of *Salisbury Church*, and of *St. Eligius* at *Noyon* in *France*, but not Printed.

About the year 868. Pope *Nicolas* the I. having desired *Hincmarus*, and the *French* Bishops to consider and answer the Objections of the *Greeks* against the *Latine* Church, and *Hincmarus* having imployed *Odo* Bishop of *Beauvais* therein, it is likely he recommended our Author to the Bishops as a man fit to undertake such a work, and accordingly he wrote four Books on that occasion published by *Dacherius*.

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(a) Teste Mabillonio ubi supr. n. 156. & (b) *Vfserio. Hist. Gottesch. c. 2.* (c) *Vide Mauguin. T. 2. Dissert. c. 17. Titulus libri sic se habet. Contra opposita Græcorum Imperatorum Romanam Ecclesiam infamantium libri quatuor Ratbranni Monachi. Teste Mabillonio.*

I mention this Book of the Lord's Body and Blood in the last place, written by him as some guess about the year 850, or perhaps sooner. Of which I shall say no more at present in regard it will furnish matter sufficient for several Chapters.

## CH A P. I I.

*Of his Treatise concerning Christ's Body and Blood, and the Author cleared of Hereſie, and the other Accuſations of F. Cellot.*

**T**His Treatise of the Body and Blood of the Lord was first Printed at *Colen*, A.D. 1532, (a) who was the Publisher, or what Copy he followed, or what became of the Manuscript afterwards, I know not.

(a) Cellot saith, it was first published from a Copy prepared for the Press by *Oecolampadius*, who died before it was Printed; That it was not Printed at *Colen*, but *Basil*. How truly I know not.



The name of *Bertram*, and the Inscription to *Charles the Great*, are an unquestionable proof that it was not the *Lakes MS.* but some other not so Antient, which it is probable fell into bad hands and is made away.

The appearance of an Author near 700 years old, and so expressly contradicting their Doctrine, put the Romish Doctors into great confusion. They all saw it was necessary to take some course to deprive the Protestants of the advantage they were likely to make of so material a Witness against them: But they were very much divided in their Opinions, what course would prove most effectual.

Some have condemned the Author for an Heretick, which is a quick and sure way to invalidate his Testimony in a point of Faith.

Others have spared the Author, but condemned the Book for spurious as well as Heretical, or at least as corrupted by the Disciples of *Be-rengarius* and *Wiclef*.

Others say that it is not the work of *Ratramne* Monk of *Corbey*, but of *Joannes Scotus Erigena*.

And

And lastly, their most learned writers of this present Age, allow the Book to be *Bertrams*, and notwithstanding some harsh expressions in it, which may bear a Catholick sense, acknowledge the work as well as its Author to be Orthodox, and say, he doth not oppose the present Doctrine of the *Roman* Church, being rather for Transubstantiation than against it.

Wherefore to vindicate this work from our Adversaries, who use so many tricks to wrest it out of our hands, I shall endeavour these five things.

1. To shew that *Ratramnus* was Orthodox, and free from all just imputation of Heresie.

2. To prove that this Treatise is a genuine piece of the ninth Century, that it hath not been maliciously depraved since those times, and that *Ratramnus* and not *Joannes Scotus Erigena*, is the Author thereof.

3. To settle the true sense of our Author in some obscure and controverted terms.

4. To prove that the Doctrine delivered in this Book is contrary to

that of *Paschasius*, and the present Roman Church, but very agreeable to the Doctrine of the Church of England.

5. To shew that he was not singular in his Doctrine, but that other great men of that and the next Age, were of the same judgment with him.

First, then let us consider the charge of Heresy, which some object against him. *Turrian* saith, That to cite *Bertram*, is only to shew that *Calvins Heresy* is not new. *Bellarmine* vouchsafes him no place in his Catalogue of Ecclesiastical writers, though twice he mentions him on the by, and fixes him, *A. D.* 850. But in his (a) Controversies he numbers him among his Hereticks, and with *Possesine* (who saith notwithstanding the *Belgick Index*, this Book may not be read but with the Popes License in order to confute it) makes him to have lived under *Carolus Crassus*, *A. D.* 886. So little exactness do these great men observe in

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(a) *Bell. Controv. Tom. 3. de Sac. Eucharist.*  
*l. 1. c. 1. sect. Tertius.*

their writings, as to Chronology, so little do they mind what they themselves elsewhere say, that an ill-natured Protestant Critick might insult over *Possesine* and *Bellarmino*, for slips in Chronology as often and as justly † as *Phil. Labbe* doth over *Gerhard*, *Hottinger*, *Maresius*, &c.

But \* *F. Mabillon* observes other writers every whit as Learned and Orthodox absolve him from the charge of Heresy, and he blames those Zealots for giving a way an Author to the Hereticks whom their Ancestors always esteemed a Catholick. (a) *Phil. Labbe* numbers him among the Catholick Tractators, *Radberr*, *Lanfranc* and *Guttmund*. And the *Authors of Belgick Index* say he was a Catholick Priest.

And to condemn him upon the Testimony of so incompetent Witnesses, as *Turrian*, *Bellarmino*, *Possesine*, &c. who are notoriously parties, and lived many hundred years after him, is against all Reason and

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† *Phil. Labbe* de Script. Eccles. quas passim *Onochronos*, *Ardeliones*, *Matæologos*, appellat.

\* *Prefat. ad Act. Ben. sec. 14. p. 26. l. 1. no. 125.*

(a) *De Script. Eccles. T. 1. p. 53.*

Equity. Especially when they charge him with no Heretical opinions save in the matter of the Sacrament, for which he was never condemned in his own Age, and which is the point now in controversy between us and them.

That our Author had the honour to be consulted by *Carolus Calvus* on very profound Arguments, his familiarity with *Lupus* Abbot of *Ferriers*, (b) *Odo* Bishop of *Beauvais*, and *Hildegarius* Bishop of *Meaux*, the trust reposed in him by the *French Prelates*, who imploy'd him to write an Apology for the *Latine Church* against the *Greeks*, to which I may add (if he were the same person whom *Flodoardus* mentions as Abbot of *Orbais*) his preferment to that dignity, are somewhat more than strong presumptions that he had the repate of an Orthodox as well as a Learned man.

But I know no body that offers to make good this charge in particular instances, but *F. Cellot* (a) a Je-

(b) *Ex Titulo MS. operis de Anima.*

(a) *Lud. Cellot. Hist. Gottesc. l. 2. c. 19. l. 3. c. 7. in questione de Eucharistia monstrabitur Hæreticus, &c. fuit*



suit, whose accusations are home I confess, & represent him as Heterodox, though not convict of Heresy, but he seldom offers in proof any thing, save some bold conjectures; and those often contrary to the sentiments of the most Learned Writers of his own Church.

1. He makes him Heterodox in the matter of (a) Predestination, & to have been the Tutor of *Gottschalms*, which I conceive is not sufficiently proved from the complements of that Monk, who writes to him, as he had done to *Lupus* and others, and calls him *Friend and Master*, That he favoured the sentiments of *Gottschalms*, I deny not, and that he wrote against *Hincmarus*, but that he was not so rigid in the point as that poor Monk *F. Cel-* lot himself confesseth. *Lupus* was of the same judgment, so was *Prudentius* Bishop of Troyes, and (b) *Remigius*.

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(a) *Cellar. Hist. Gottesc. lib. 2. c. 19. numerat inter causas naufragii miserabilis Monachi Raramni Magisterium, lib. 3. c. 7. In Prædestinatione ita se Catholicum exhibet ut tamen non leuem suspensionem sinistrae doctrine — relinquat.*

(b) *Vide Usser. Hist. Gottesc. c. 16.*

Archbishop of *Lyons*, who sticks not to censure the punishment of *Gotteschalvus* as beyond all examples of cruelty, & as unmerciful usage unbecoming Religious men, & the proceedings against him at *Crifiac* as irregular. Our Authors judgment seems to be no other than St. *Augustines* against the *Pelagians*, and after all *F. Cellots* accusations, these books are newly printed in the last Edition of the *Bibliotheca Patrum* at *Lyons* without the least censure.

2. He represents him as *Heterodox*, in the Doctrine of the Trinity, for opposing the Alteration of *Trina Deitas* by *Hincmarus* in an old Hymn, upon pretence that it implied three Gods. But this contest was not about any Article of Faith, for (a) *Gotteschalvus* and *Ratramnus* did

\* *Cellot. Hist. Gottsch. l. 3. c. 7. in explanatione Trinitatis ex errore discipuli, & ipse errare intelligitur.*

(a) *Trinas Deitates affirmantem ipse Gotteschalvus execratur, apud Hincmarum de non Trina Deit.*

*Hymni Sanctorum mentis Strophe Vetus in Natali plurimum Martyrum.*

*Te trina Deitas unaque poscimus  
Ut culpas ablutas, noxia detrabas  
Des pacem famulis nos quoque gloriam.  
Per cuncta tibi secula.*

as little believe three Gods, as *Hincmarus*, nor doth he accuse them as *Tritheites*; the dispute was about the sense of *Trina Deitas*, which they denied to import three Gods, any more than did *Trinus Deus*, and therefore no Alteration need be made in the old usage of the Church. And in this controversy he had all the (b) Religious of his own order on his side, who stoutly resisted the Alteration. And at last a greater Clerk than *Hincmarus*, I mean (c) *Thomas Aquinas* composing an Hymn, now used in the Roman Church, inserts this very expression. But saith, (d) *F. Cellot*, he refers *Trina* to the Persons, not to the nature. And (notwithstanding his confident denial) did *Ratramnus* and *Gotteschalcus* too. And upon the whole

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(b) *Manguin. Tom. 2. Dissert. c. 17. Religiosi S. Benedicti diu multumque reluctati sunt huic immutationi.* (c) *Teste N. Alexandro, sec. 9. p. 2. Diss. V. 7. 14. in Hymno Sacris Solemnis ab Angelico Doctore — edito ubique canit, in Fisco Corp. Christi in Nocturn.*

*Te Trina Deitas unaque poscimus,*

*Sic tu nos visita sicut te colimus*

*Per tuas semitas duc nos quo tondimus,*

*Ad lucem quam inhabitas.*

(d) *Hist. Gottesc. l. 5. c. 5.*

controversy,

controversy, *Mauguin* and *Nicolas Alexander*, allow them to have had the better of *Hincmarus* in this dispute.

3. (a) *Cellor* accuseth him for writing a crafty and heretical Tract against his Abbot *Paschasius Radbertus* who had explained the Catholick Doctrine of Christs presence in the Sacrament. The fact I admit, the crime I deny him guilty of, and shall vindicate him in a proper place.

4. He makes him of a busy and (b) Pragmatical humour, a Novelist, and Rebel against his Superiours, viz. His Abbot and his Archbishop, but how hard this censure is will appear, when we consider, that he seems not to have engaged in any Controversy save by the command of his Prince, or some great

(a) *Append. ad Hist. Got. Opusc. 7. in notis passim.*

(b) *Vanum vocat & novandi cupidum; Ingenium omnium novitatum cupax Ratramni, lib. 5. c. 2. p. 45.*

*Turba errantis Antesignani Ratramnus & Gotteschalculus, par Novatorum, p. 346. Monachum Corb. adversus Metropolitanum & Abbatem suum calcitrantem. Hist. Gott. p. 590.*

Prelate

(XXXI)

Prelate, except in his Book *de Nativitate Christi*. That his book of the Sacrament and Predestination, in which he dissents from his Superior, were written by the Kings Order, and that in defence of the old verse probably at the request of *Hildegarius* Bishop of *Meaux* to whom he dedicated it, and at the request of the *Benedictines*, who esteemed him the most able Champion of that whole Order, but the Book being lost, we cannot be positive. However, he treats them respectfully enough, confuting their Opinions without reflecting on their persons, or so much as naming them any where, as I remember. Nor can he justly be stiled a Novellist, who only resisted the Innovating humor of others, and supported his own Doctrine by Testimonies out of the Antient Fathers, and publick Offices of the Church. There appears nothing in all his writings favouring of Pride or Faction, and had he been on the other side, I doubt not but *F. Cellor* would as freely have forgiven him his sentiments touching the Sacrament as he doth *John Scotus*, who doth  
him



him service against the *Jansenists*. Though *Ratramnus* seems to have committed one fault which a Jesuit can hardly forgive, he hath betrayed the Popes Supremacy in his Apology against the *Greeks*. He foundeth it not upon any grant from Christ, (a) but on Ecclesiastical Constitutions, the Grants of Princes, and the dignity of the City of Rome the Head and Mistress of all Cities in the Empire, as the Pope hath the preheminence over all Bishops and Churches, which though at the time when our Author wrote, was as much as the Pope himself could wish, yet ~~now~~ comes so thort

(a) Cellorius Hist. Gottesc. Append. p. 578. citat hac ex Ratramni lib. 4. adversus Græcos: Quartâ die Imperator Constantinus privilegium, Romanæ Ecclesiæ pontifici constituit, ut in totâ orbe Romano Sacerdotes ita hunc caput habeant, ut Judices Regem.—Quando quidem sit Romana Civitas omnibus imperii Romani civitatibus honorabilior, & Romanus Pontifex principatum obtineat Sacerdotii super omnes Episcopos, utpote cum sit Civitas hæc Domina omnium & illi civitati quisquis præfuerit Episcopus ex antiquitatis constitutione [non Christi] princeps omnium habeatur Ecclesiarum—& paulo post. Quis autem ferat ut Constantinopolitanus Patriarcha cunctis præferatur Ecclesiis, quod nec Antiquitas ei contulit, nec ulla decreta majorum constituunt, nec rationis habetur, vel Ecclesiasticæ vel humane jure fundatum.

of the Papal claims since the *Hildebrandine* times, that he now passeth at best but for a Trimming Catholic, with *F. Cellor* and his Party.

This I hope will suffice to vindicate *Ratramnus* both in point of Faith towards God, and of good manners toward his Governors, so that there appears nothing in his Person to prejudice us against his Doctrine delivered in this Book, which whether it be his or not, and whether it be come pure and undepraved to our hands I shall inquire in the next Chapter.

(D) CHAP.

## CHAP. III.

*That this Book is neither wholly forged, nor yet depraved, that Ratramnus is its true Author, and not Joannes Scotus Eri-gena.*

**A**Mong our Adversaries of the Roman Church, who allow the Author, but condemn his work, there pass three several opinions, and all false.

1. That it is a \* late forgery, that it was written by Oecolampadius, and published under the venerable name of an Author of the IX Century by the Hereticks. This *Sixtus Senensis*, and after him *Possevine*, with extreme impudence pretend. But for want of good memories they else-

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\* *Sixtus Senens. in Prefat. Biblioth. Sanctæ. Possevinus in Prefat. Appar. Sac. Breerly.*

*Parsons in his three Controvers. p. 2. c. 10. But he makes the forgery committed by the followers of Berengarius,*

where

where tell us, that the Author of that book wrote under *Charles the Great*, A. D. 810. or the *Grosse* A. D. 886. and was confuted by *Paschasius Radbertus*. And *Sixtus Senensis* forgets that he hath accused *Oecolampadius* for rejecting *St. Ambrose* his books of the Sacrament, which are cited by *Bertram* in this work. It is withal pleasant to observe that Bishop *Fisher* (a) against *Oecolampadius*, names *Bertram* (among other Catholick writers of the Sacrament) five years before the first Edition of it 1532. and I am apt to believe he had read it in Manuscript, and was of the same mind with the University of *Doway*, who think with candid expounding he is Catholick enough; But it were doing too much honour to this shameless calumny, for me to insist longer on its confutation.

2. Others more plausibly, allow *Bertram* to have written a book of this argument, and that this is the book, but falling into the hands of

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(a) *Præf. lib. 5. De veritate Corp. & Sang. Christi contra Oecolamp. Colon. 1527.*

Hereticks, the disciples of *Berengarius* and *Wiclef*, it is come down to us wretchedly corrupted and depraved. This is the opinion of \* *Espenceus*, † *Gregory of Valentia* and many others, particularly the Publishers of the last *Bibliotheca Patrum* at *Lyons*, who give this reason why they have not inserted it into that Collection, viz. || *Because it is, if not a supposititious peice, yet depraved and adulterated with spurious mixtures.*

This is easily said, but not so easily believ'd: In whose hands have the Manuscripts been kept in ours or theirs? Hath not the Popish Interest prevailed all *Europe* over till the beginning of the Sixteenth Century? have not the Popish Clergy had the keeping all famous Libraries, and have they kept them so negligently, that Hereticks have had access and opportunity of depraving all the

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\* *Espenc. De Ador. Euchar. l. 4. c. 19.*

† *Greg. de Valentia in Thom. Tom. 4. disp. 6. q. 3. punct. 1. || Bibliothecæ Patrum Lugd. 1677. T. XV. ad finem libri secundi de Prædest.*



(XXXVII)

Copies in the World? If they say, their number was small, and it might easily be done, whom are we to thank for that? If they are interpolated, why do they not assign the passages, and by genuine copies convince the World of so gross an Imposture? But alas the pretence of Interpolation is very idle, and he that would go about to clear it of what they call Heresie, must do it *una litura*, and with a single dash expunge the whole book, for though they may pick out two or three passages that seem to favour them, yet if they read the next sentences before and after, they will plainly see they are nothing to their purpose.

For my own part I doubt not, but that this Book is come to our hands as free from corruption as any Book of so great Antiquity, it is manifestly all of one piece: But if it be corrupted, those of the Church of *Rome* are likely to have been the Interpolators, it being more easy to foist in two or three passages into a Book, than two hundred; and I can beyond all possibility of contradicti-

on make out, that those passages which we alledge in favour of our Doctrine against Transubstantiation are near a 100 years older than *Berengarius*, who was for almost 30 years together baited in one Council after another, and died about the year 1088. For *Ælfrick* Abbot of *Malmshury* in a Homily translated by him into the *Saxon* tongue about the year 970. hath taken word for word most of those passages which now sound harsh to *Roman* Ears: This was observed by the Learned (*a*) *Usher* who hath collected several, and I having with care compared *Bertram* and that Homily, have observed several others, and I conceive it will not be unacceptable to the Reader to see them set in parallel, which I shall do, following the (*b*) Edition Printed by *John Day* in 12° about the year 1566.

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(*a*) Answer to the Jesuits Challenge, ch. 3. of the Real Presence. (*b*) This Homily is extant in the second Tome of the Book of Martyrs. And in *Lilles Saxon Monuments*, in quarto. Lond. 1638. In English alone at *Oxford* about the year 1674.

And

(XXXIX)

And it is remarkable that after the Homilist comes to treat of the Sacrament (for a good part of their discourse is about the Paschal Lamb) there escapes hardly one page without somewhat out of *Bertram* till he resume his former discourse.

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(D 4)

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And it is remarkable that after the  
~~remains comes to view of the~~  
~~lib. viii. to the good of their~~  
~~(donal. In the 1st mode it is~~  
~~there is about the 1st mode with~~  
~~one however out of Roman till he~~

**Ratramnus,**

As *Bertram* defines what a figure is,  
and what the *Truth*. p. 11.

p. 13. **V***eritas*—utpote cum *Christus*  
dicitur natus de *Virgine*,  
*Passus*, *Crucifixus*, mortuus & sepultus.  
One of his Instances of a figure is,  
when *Christ* calleth himself Bread,  
whereas *substantialiter nec Panis Chri-*  
*stus, &c.*

p. 14. *At ille panis qui per Sacer-*  
*dotis ministerium Christi corpus efficitur*  
*aliud exterius humanis sensibus osten-*  
*dit, aliud interius Fidelium mentibus*  
*clamat. Exterius quidem panis quod*  
*ante fuerat, forma prætenditur, color*  
*ostenditur, sapor accipitur—*

p. 16. *Cum tamen post Mysticam*  
*consecrationem, nec panis jam dicitur*  
*nec vinum, sed Christi corpus & san-*  
*guis.*

## The Saxon Homily.

**S**O *Elfric* saith, some things are spoken of Christ by signification, *i. e.* figuratively, and some in propriety. p. 31.

A true thing and certain it is that Christ was Born of a Maid, suffered death of his own accord. He is called Bread by signification, *i. e.* figuratively, but Christ is not so in true nature, neither Bread, &c.

p. 32. Truly the Bread and Wine which through the Mass of the Priest is hallowed, sheweth one thing outwardly to humane senses, and another thing they inwardly call to believing minds. Outwardly they appear Bread and Wine, both in figure and in tast.

And they be truly after their hallowing Christs Body and Blood through Ghostly might.



p. 26. *Consideremus fontem Sacri Baptismatis, qui fons vite non immerito nuncupatur——in eo tamen fonte si consideretur solummodo quod corporeus aspicit sensus, elementum fluidum conspicitur, corruptioni subiectum, nec nisi corpora lavandi potentiam obtinere; sed accessu Sancti Spiritus per Sacerdotis consecrationem virtus, & efficax facta est non solum corpora, veram etiam animas diluere, & spirituales Sordes spirituali potentia dimovere.*

*Ecce in uno eodemque elemento duo videmus in esse sibi resistentia*

p. 28. *——in proprietate est humor corruptibilis, in Mysterio verò virtus sanabilis.*

*Sic itaque Christi corpus & sanguis superficie tenus considerata, creatura est, mutabilitati corruptelaque obnoxia, si Mysterii verò perpendis virtutem, vita est participantibus se tribuens immortalitatem.*

p. 88. *Multa differentia separantur corpus in quo passus est Christus——& hoc corpus quod in mysterio Passionis Christi, quotidie à fidelibus celebratur——*

p. 33. So the Holy Font-Water, which is called the Well-Spring of Life is like in shape to other Water and subject to corruption, but the Holy Ghosts might cometh to the corruptible Water through the Priest blessing, and it may afterwards wash the Body and Soul from all sin through Ghostly might.

Behold now we see two things in this one Creature. After true nature that Water is corruptible moisture, and after Ghostly mystery hath hallowing might.

So also if we behold the Holy Housel [or Sacrament] after bodily sense, then we see that it is a Creature corruptible and mutable; if we acknowledge therein Ghostly might, then understand we that Life is therein, and that it giveth immortality to them that eat it with Faith.

p. 35. Much difference is betwixt the Body in which Christ suffered, and the Body which is hallowed to housel. The Body truly in which Christ suffered

p. 94. *Illa namque Caro quæ Crucifixæ est, de Virginis carne facta est, ossibus & nervis compacta, humanorum membrorum lineamentis distincta; rationalis anima spiritu vivificata in propriam vitam. At vero caro spiritualis quæ populum credentem pascit secundum speciem quam gerit exterius, frumenti grani manu artificis consistit, nullis nervis, ossibusque compacta nulla membrorum varietate distincta, nullâ rationali substantia vegetata; Quicquid enim in eâ vita præbet substantiam spiritualis est potentia & invisibilis efficientia, divinaque virtutis. Atq; aliud longe consistit secundum quod exterius conspicitur, & illud secundum quod in Mystério creditur.*

p. 98. *Corpus Christi quod mortuum est, resurrexit & immortale factum est jam non moritur & mors illi ultra non dominabitur. Aeternum est jam, non passibile. Hoc autem quod in Ecclesiâ celebratur, temporale est non æternum, corruptibile est non incorruptum. — sed*  
 p. 100. *negari non potest corrumpi quod per partes comminutum disparitur ad sumendum & dentibus commolitur in corpus trajicitur.*

suffered was Born of the Flesh of Mary, with Blood, with Bones, with Skin, with Sinews, with humane Limbs, and with a reasonable Soul living. And his Ghostly Body which we call the Houfel is gathered of many Corns *p. 36.* without Blood and Bone, without Limb and without Soul

— whatsoever is in that Houfel that giveth the substance of Life that is of the Ghostly might and Invisible operation. And therefore is the Holy Houfel called a Mystery, because there is one thing in it seen, and another thing understood.

*p. 37.* Certainly Christs Body in which he suffered Death, and rose again from Death, never dieth henceforth, but is Eternal and Impassible. But that Houfel is Temporal not Eternal, corruptible and divided into several parts, chew'd betwixt the Teeth, and sent into the Belly.

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*p. 68. Quod dente premitur, sauce glutitur, quod receptaculo ventris suscipitur.*

p. 112. Hoc Corpus [sc. quod in My-  
sterio celebratur] pignus est & species,  
illud veritas. Hoc enim geritur donec  
ad illud perveniatur, ubi vero ad illud  
perventum fuerit, hoc removebitur.

p. 80. Corpus Christi est, sed non cor-  
poraliter, sanguis Christi est, sed non  
corporaliter.

p. 36. Nec istic ratio quâ fieri po-  
tuit est disquirenda, sed fides quod fa-  
ctum sit adhibenda.

p. 36. Ipse namq; qui nunc in Eccle-  
sia omnipotenti virtute Panem & Vinum  
in sui corporis carnem & proprii cruoris  
undam spiritualiter convertit, ipsi tunc  
quoque Manna de Cælo datum Corpus  
suum & Aquam de Petra profusam pro-  
prium sanguinem invisibiliter operatus  
est. —

p. 38. Dominus Jesus Christus pri-  
usquam pateretur accepto pane gratias  
egit & dedit discipulis suis dicens, Hoc  
est Corpus meum, &c. Videmus nondum  
passum esse Christum, & jam tamen sui  
corporis & sanguinis Mysto-

p. 40. rium operatum fuisse. — Sicut  
ergo paulo antequam pateretur  
panis substantiam & vini creaturam  
convertere



p. 38. This Mystery is a pledge  
and a \* Figure, Christs  
Body is the Truth it  
self. This Pledge we  
keep mystically until  
we be come to the  
Truth it self, then is  
this Pledge ended.

\* hip and not  
as above  
getacnunge  
which is a fi-  
gure in speech

Truly it is so as we said before,  
Christs Body and Blood not bodily  
but Ghostly. See p. 35.

You should not search how it is  
done, but hold in Faith that it is so  
done.

p. 43. We said to you erewhile,  
that Christ hallowed Bread and  
Wine to Housel before his Suffer-  
ing, and said, This is my Body and  
my Blood. He had not suffered as  
yet, he turned through invisible  
might that Bread to his own Body,  
and that Wine to his own Blood, as  
formerly he did in the Wilderness  
before that he was born to men,  
when he turned that Heavenly  
meat to his Flesh, and that Water  
flowing from the Rock to his own  
Blood.

That

p. 112. Hoc Corpus [sc. quod in My-  
sterio celebratur] pignus est & species,  
illud veritas. Hoc enim geritur donec  
ad illud perveniatur, ubi vero ad illud  
perventum fuerit, hoc removebitur.

p. 80. Corpus Christi est, sed non cor-  
poraliter, sanguis Christi est, sed non  
corporaliter.

p. 36. Nec istic ratio quæ fieri po-  
tuit est disquirenda, sed fides quod fa-  
ctum sit adhibenda.

p. 36. Ipse namq; qui nunc in Eccle-  
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flowing from the Rock to his own  
Blood.

That

## XLVIII. Rattramnus

convertere potuit in proprium corpus quod Passurum erat, & in suum sanguinem qui post fundendus extabat, sic etiam in deserto Manna & Aquam de Petra in suam carnem & sanguinem convertere prevaluit, quamvis longè post & caro illius in Cruce pro nobis pendenda, & sanguis ejus—fundendus superabat.

p. 102. Manducavit & Moses Manna, manducavit & Aaron, manducavit & Phinees, manducaverunt & multi qui Deo placuerunt & mortui non sunt: Quare? quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustaverunt, ut spiritualiter satiarentur.

Quod fecit semel nunc quotidie frequentat, semel enim pro peccatis populi se obtulit, celebratur tamen hac eadem oblatio singulis per fideles diebus, sed in mysterio, ut quod Dominus Iesus Christus semel sese offerens adimplevit, hoc in ejus Passionis memoriam quotidie geritur per mysteriorum celebrationem.

p. 96. Considerandum quoque quod in illo pane non solum corpus Christi, verum

That which next follows is a quotation out of St. *Augustine*, which it is very likely that *Elfrick* took from *Bertram*, and not at first hand from that Father.

p. 44. *Moses* and *Aaron*, and many others of that People which pleased God, eat that Heavenly Bread, and they died not that Everlasting death, [though they died the common death] they saw that the Heavenly Meat [*viz. Manna*] was visible and corruptible, and p. 45. they understood somewhat Spiritual by that visible thing, and Spiritually received it.

p. 46. Once Christ suffered in himself, and yet nevertheless his suffering is daily renewed, through the Mytery of the Holy Housel at the Holy Mass.

p. 47. We ought also to consider diligently how this Holy Housel, is  
(E) both



L

Ratramnus.

verum corpus etiam in eum credentis populi figuretur.

p. 126. & 128. Et—sic dicit in consequentibus, Corpus ergo Christi vultis intelligere Apostolum audite dicentem vos estis corpus Christi & Membra—Mysterium vestrum in mensa Domini positum est. Mysterium Domini accipitis ad id quod estis Amen respondetis, & respondendo subscribitis. Audis ergo Corpus Christi & respondes Amen esto membrum Christi ut verum sit Amen—ipsum Paulum dicentem audiamus, unus Panis & unum Corpus multi sumus.

p. 96. Sic in vino qui Sanguis Christi dicitur, aqua miseri iubetur, nec unum sine altero permittitur offeri quia nec populus sine Christo, nec Christus sine populo sicut nec caput sine corpore, nec corpus sine capite valet existere. Aqua denique in illo Sacramento populi gerat imaginem.

both Christs Body, and the Body of  
all Faithful men after Ghostly Mys-  
tery, as Wise *Augustine* saith, If you  
will understand of Christs Body, hear  
the Apostle Paul thus speaking; *Truly* he  
Christs Body and his Mem-  
bers. Now is your Mystery set on  
Gods Table, and ye receive  
your Mystery, which Myste- p. 48.  
ry ye be your selves, be that  
which you see on the Altar, and re-  
ceive that which your selves be.  
And again St. Paul saith, *We many*  
*be one Bread, and one Body.*

\* Holy Books command  
that Water be mingled  
with Wine, which shall  
be for Housel, because  
the Water signifieth the  
people, and the Wine  
Christs Blood, therefore shall not  
the one without the other be offer-  
ed at the Holy Mass. That Christ  
may be with us, and we with Christ,  
the Head with the Limbs, and the  
Limbs with the Head. p. 51.

\* i. e. *Cannons*  
Ecclesiasti-  
cal, not the  
Holy Scrip-  
ture.

And after these words our Homi-  
list resumes his former discourse of  
the Paschal Lamb.

Thus I have at large set down in Parallel the passages of that *Saxon Homily* taken out of *Bertram*. The (a) Sermon was originally *Latine*, which *Etfrick* translated into *Saxon*, whether he were the compiler in *Latine* I cannot be positive. But it seems the succeeding Ages would not bear this Doctrine, for which reason the *Latine* is utterly lost, either being wilfully made away, or the Governours of our Church not thinking it fit to transcribe and propagate what after the condemnation of *Berengarius*, and the promotion of his great Adversary *Lanfranc* to the Archbishoprick of *Canterbury*, was generally reputed Heresie. But through the wonderful good providence of God, the whole is preserved in the *Saxon Tongue*, which few understood.

By this account of that Homily, you learn two things, and a third observation I shall add.

I. That *Bertrams* book was neither forged by *Oecolampadius*, nor yet depraved by *Berengarius* or *Wickef* his

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(a) See the Preface of the Homily.

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Disciples since the most express passages against the *Popish Real Presence* are read in that Homily 70 or 80 years before *Berengarius* made any noise in the World.

2. What I design to insist upon more largely in the last Chapter of this discourse, viz. That *Ratramnus* or *Bertram* stood not alone, but had others of the same judgment with him in the IX and X Century, and that *Paschasius* his Doctrine had not received as yet the stamp of publick Authority, either by any Popes or Councils confirmation.

3. Nevertheless this carnal Doctrine of *Paschasius* did daily get ground in that obscure and ignorant Age next that he lived in, as may appear by some passages in this Homily (which I have not recited, because they are not in *Bertram*) the absurd consequences of that error. For instance, p. 39 and 40. there are two Miracles inserted to prove the carnal presence contrary to the scope of the whole discourse, and the one contrary to their own Do-

ctrine of Christs presence. (a) They tell you of a Woman whose doubts touching the Real Presence were cured at the Prayers of St. Gregory, at whose request God caused the Host she was about to receive, to appear as though there lay in the dish a joint of a Finger all Bloody. Whereas according to the popish Doctrine, *Christ's (b) whole Body, Soul and Divinity is in every bit of the Host, and drop of the consecrated Wine, and this miracle if it proves any thing, must prove the contrary.*

Again, our Homilist in the beginning of p. 47. saith immediately after those words cited by me out of the 46 page. *Therefore the Holy Mass is profitable both to the quick and to the dead.* The propitiatory Sacrifice was by this time set on foot, which necessarily supposeth the Corporal Presence of Christ. But it is worth observing, however, that the Adoration of the Sacrament sprang not up till some Ages after, it being not mentioned either by Radbertus, or

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(a) This Miracle is found in Paschas. Radbert. de Corp. & Sang. Dem. in Bibl. Patrum. Par. 1610. Tom. VI. c. 14. (b) Concil. Trid. Sess. 13. Can. 3.



*Rattramnus*, or *Elfrick* in this Homily.

3. The third Opinion maintained by those who do not condemn our Author, though they do this Book, is, that it is not the work of *Rattramnus*, but of *Joannes Scotus*. And so it may be for ought I have hitherto said, in regard he was more Antient than our *Saxon* Homilist, and equal with *Bertram*.

This Opinion was first delivered by the Learned (a) *Peter de Marca*, and is urged with great confidence by a (b) Monk of *St. Genouefe*, whose Modesty *M. Arnaud* tells us caused him to conceal his name.

This Dissertator makes a great dust with his conjectures, and would perswade us that *Bertram* and *Rattramnus* are not the same person, by reason of the variety of names given him, as I have shewn in the beginning of this discourse; but this is a poor shift, for every one knows, how differently Writers report the names of Men, who flourish in that Age,

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(a) *P. de Marca* in *Epistola*. *Apud Dacherium* in *Spicil. Tom. 2.* (b) At the end of *Mr. Arnauds* Defence, in quarto. *Par. 1669. Dissert. 1.*

and in those parts of *France*, and where the Authors make no difference, it often happens by the Transcribers mistake: One would think the instance he gives of *Cellors* Anonymous writer, who in his first leaf calls the Adversaries of *Paschasius*, *Rabanus* and *Ratramnus*, and in the next *Babanus* and *Intramus*, might have suppressed that Objection.

In the next Section, he saith, *Trithemius* and *Sigebert* makes *Bertram* to have written but one Book of Predestination, whereas *Ratramnus* wrote two, and that the two MSS. mentioned by *Suffridus Petrus*, may be false written: And I may better say, they are not, for he names neither more, nor elder Copies that make it out. As for the precise number of Books, *Sigebert* and more curious men are not always exact, but many times, where the work is small, call two Books, because one work, *Ad Carolum librum Book*, so *Sigebert* saith, *de Prædestin.* and not one Book,

In his 3. Section this modest Monk of *S. Genouefe* doth nothing save exercise that virtue in taxing the incomparable *Usher* of false dealing, and

and telling the World that his Testimony is of no credit concerning a rasure out of Manuscript he had seen at *Cambridge*, and wonders he hath the confidence to hope that his bare word should be taken for it, after his false dealing about *Ratramnus* his book of *Christs Birth*, without telling how the passage rased was recovered.

In the last Section he offers toward an Answer to the Reasons that induced *Father Cellot* to conclude *Ratramnus Corbeienfis* the Author of those Books which pass under the name of *Bertram*; I could, were it worth while, shew the insufficiency of his Answers, and would do it, but that I have in reserve such Testimonies from *F. Mabillon*, as will baffle all his amusing conjectures, and to which any man of modesty will submit.

This he offers to prove, that *Bertram* is not *Ratramnus*. To make good the other part of his undertaking, and shew that *Jo. Scotus* is the Author of this Book, he suggests three things.

I. That this Book is agreeable to the account that is given of *Scotus*  
his

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his Book, whose Authority *Berengarius* used.

2. That the style and manner of arguing are *Scotus* his peculiar way.

3. That the Disciples of *Berengarius*, after *Scotus* his Book was condemned, in the Synods at *Vercelli* and *Rome*, gave it the disguised name of *Bertram*, to preserve it from the flames.

His Arguments from the account given of *Scotus* his Book, are well answered by *F. Mabillon*; and all I shall say, is, what he omits, viz. That the Doctrine of *Scotus*, according to the best accounts we can have of it, is not agreeable to that of *Bertram*; for if *F. Alexander* & others are not mistaken in \* *Hincmarus* his meaning, he taught that the Sacrament was only a memory of *Christs Body and Blood*, which this Dissertator, to give us a Specimen of his Honesty, as he did before of his Modesty, changes into a naked figure without any sort of Truth, and expressly contrary to his

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\* Quod Sacramenta Altaris non verum Corpus & verus Sanguis sit Domini, sed tantum memoria veri Corporis & Sanguinis ejus, de *Pred. c. 31.*

Sentiments imputes to *Bertram* as his Doctrine.

2. The style of *Bertram* and *Scotus* are not at all alike: *Scotus* is full of Greek works, and notions and citations out of the Greek Fathers, which *Bertram* is free from. His way of Arguing is not Syllogistical, as *Bertrams*, so far as I can observe by his Books *De Naturis*. And his notion, That *Christs* glo-

rified Body is absorpt in the Divine Nature, and is not local, nor visible, nor

*Scotus de Divisione Naturæ. l. 5. N. XX. Rem. l. 2. n. XI.*

had the same members after its Resurrection which it had before, will quite overthrow many of *Bertrams* Arguments, to prove that in the Sacrament is not exhibited the same Body in which he died and rose again.

His third suggestion is a meer conjecture, and a very weak one. For if *Berengarins* his Disciples feigned that name to preserve the Book from the fire, what use did they preserve it for? what service did it ever do them? who ever mentions any of them that alledged *Bertrams* Authority? How comes it to pass that



that no Copies of it were preserved in the Southern parts of *France*, where the *Albigenses* and *Waldenses*, *Berengarius* Disciples, have abounded in all times ever since? It is much they should not save one Copy of *Bertram*.

But since he is conjecturing, why may not I offer a conjecture or two in this matter? 1. Why might not *Bertrams* Book through mistake both with *Berengarius*, and his Adversaries, pass under the name of *Scotus*? It is not impossible, but I insist not upon it. 2. It is very probable that when the Synods of *Vercellis* and *Rome* condemned *Scotus* his Book to the Flames, those who had the Execution of the Decree, especially in *Normandy* and *England*, *Lanfranc's* Province, might burn *Bertram* for company, and occasion the present scarcity of Manuscripts.

But to silence all these pretences, and shew that *Bertram's* Book is no Forgery, not corrupted by Heretical mixtures, not yet written by *Scotus* but *Ratramnus*, Monk of *Corbey*, I shall close this Chapter, with the ingenuous acknowledgment

knowledge of the Learned and  
Honest F. Mabillon, who  
faith, Travelling in the  
Netherlands, I went to  
the Monastery of Lobés,  
where among the few Ma-

*Act. Bm.*  
*Sec. IV. p. 2.*  
*Pref. p. 45.*  
*n. 83.*

nuscripts now remaining, I found two.  
One Book written 800 years since, con-  
taining two pieces, one of the Lords  
Body and Blood, and the other of Pre-  
destination; the former one Book, the lat-  
ter two. The Inscription and beginnings  
of both were thus in the Manuscript.

Thus begins the Book  
of *RATRANUS* of  
the Body and Blood of  
the Lord. You com-  
manded me, Glorious Prince. *At*  
*the end of this Book.* Thus begins the  
Book of *RATRAMNUS* con-  
cerning Gods Predestination. To  
his Glorious Lord, and most Excel-  
lent King Charles *RATRAM-*  
*NUS*, &c. *As in the Printed Books.*  
*The other Book was a Catalogue of the*  
*Library of Lobes with this Title. A. D.*  
*1049.* The Friars of Lobes taking an  
account of the Library, find in it  
these Books———*Ratramnus* of  
the Lords Body and Blood one Book.

*Therefore it is*  
*not Jo. Sco-*  
*tus.*

The

The same Author of Gods Predestination two Books, which gives us to understand that the Book which contains these pieces of Ratramnus, is the very same set down in the Catalogue A. D. 1049. and written before that time, and by the hand it appears to have been written a little before the end of the IX Century. And I doubt not but it is the very Book which Herigerus Abbot of Lobes used at the end of the X Century.

This is full proof that Ratramnus is the Author, and that the Book is no Modern Forgery, being 800 years old.

Well, but hath it not been corrupted and interpolated by Hereticks?

Let F. Mabillon answer again touching the sincerity of the Editions of this Book, I

*Ibidem. pag. 64. nu. 130.* compared (saith he) the Lo-

bez Manuscript with the Printed Books, and the reading is true, except in some faulty places, which I corrected by the Excellent Lobes Manuscript. There is  
\* one word of some moment omitted—

\* That word is ~~et~~ existit p. which I have inserted into the Text upon F. Mabillons Authority. Let the Papists make their best of it.

which

which yet I will not say, was fraudulent-  
ly left out by the Hereticks, the first  
publishers of it, in regard, as I said be-  
fore, there appears not any thing of un-  
faithfulness in other places.

Thus doth this Learned and In-  
genuous Benedictine testify that the  
Book we now publish, is a genuine  
piece of the IX Century, that Ra-  
tramnus Monk of Corbey is the true  
Author, and that his work is come  
to our hands sincere, and without  
Heretical mixtures either of Beren-  
garius or Wiclefs Disciples.

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## CHAP. IV.

*Of the true sense of the Author  
in some controverted Expres-  
sions.*

**B**Efore we can comprehend the  
sentiments of Rattramnus in the  
controversy depending between us  
and the Church of Rome touching  
Christs presence in the Sacrament,  
it will be necessary to settle and  
clear

clear his true meaning in some Terms, which frequently occur in this Tract: Because our Adversaries, by abusing the ambiguity of them, and expounding them according to the prejudices wherewith Education hath possesst them, seem to think *Bertram* their own, and charge us with impudence and folly in pretending to his Authority.

Those Terms which are in the state of the Question, are the principal Keys of the whole Discourse, and well understood, will open our Authors mind therein.

*That \* which the mouth receiveth, is the subject of both Questions, Not what the Faithful receive any way, but what their Teeth press, their Throat swalloweth, and their Bellies receive. In what sense the consecrated Elements are Christs Body and Blood? and whether his natural Body or not?*

In the first Question there are

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\* *Quod in Ecclesia ore fidelium sumitur Corpus & Sanguis Christi. Qu. 1. p. 10.*

*Quod ore fidelium per Sacramentorum Mysterium in Ecclesia quotidie sumitur. Qu. 2. p. 66.*

two opposite Terms, \* *Figure* and *Truth*.

The word *Figure*, when applied to *Terms* or *Propositions*, is taken in a Rhetorical sense, and implies those Expressions not to be proper, but either *Metaphors*, or *Metonymies*, &c. as when *Christ* is called a *Vine*. When applied to things, as the consecrated Elements, *Figure* and *Mystery* are of the same signification, and imply the thing spoken of to be a *sign*, or *Representation* of some other thing. And on the contrary, *Verity* or *Truth* in this *Tract*, when applied to *Terms* or *Propositions*, signifies *Propriety of speech*, but when applied to things, it imports † *Truth of Nature*. So then

\* See them explain'd by *Bertram* himself. p. 11, 13. and him determining the Sacramental change to be *Figuratively* wrought, not corporally, p. 16, 25. and supporting himself by the Testimony of *St. Augustin de Doctr. Christ. l. 3. c. 16.* † *In Proprietate, Substantialiter, in manifestationis Luce, in veritatis simplicitate*, in this *Tract*, are equivalent to naturally, and in *Verity of Nature*. This the *Saxon Homily* very well clears, and as *superficie tenus considerata* answers to *in proprietate* a little before in *Bertram*, p. 18. so in the *Saxon Homily* *superficie tenus considerata* is rendered after bodily understanding, which answers to true *Nature* immediately preceding.



(LXVI)

*Ratramnus* determines the first Question to this effect. That the words of our Saviour in the Institution of the Holy Eucharist, are not to be taken properly, but *figuratively*; and that the consecrated Elements orally received by the Faithful, are not the True Body of Christ, but the *Figure*, or Sacrament of it; though not meer, empty figures, or naked signs void of all Efficacy, but such as through the Blessing annext to our Saviours Institution, and the powerful operation of the Spirit of Christ working in and by those Sacred Figures, is the Communion of the Body and Blood of Christ.

Another  
sense of Ve-  
rity.

Besides this, *Verity* or *Truth* hath yet another sense as it stands opposed to a *Lye* or *Falshood*; For a Proposition is not immediately false, where the Prædicate is a *Metaphor* or *Metonymy*, and doth not in its first and native signification agree to the subject; for unless the Trope be too obscure, it conveys the Speakers *true* meaning into the mind of such as hear him.

Now

Now in this sense (a) St. Augustine cited by our Author saith, he tells no Eye, who giveth the name of the thing it self to the Sign and Sacrament of it; and that this manner of speaking was perfectly understood. And I may add, it was very familiar among the Jews, and is Authorised by a multitude of Scripture Examples. Now in this sense Rattramus in some places affirms, that the consecrated Elements are truly Christs Body and Blood, and this without the least contradiction to himself, though in the other sense he more frequently denies it. And a due regard to these two senses of *Verity* or *Truth* will clear the obscurity, of which the Romanists accuse our Author in many passages of this work.

There is another term of the same importance, viz. *Manifestation*, but our Adversaries pretend it is a Key of the whole work, because Rattramus defines Truth to be *rei manifesta demonstratio*, and charge

Manifestation.

\* Non utique mentior, See. p. 28. & supra, cum nemo tam ineptus est ut nos ita loquentes arguat esse mentitos, &c.

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\* Non utique mentiar, &c. p. 28. & supra, cum nemo tam ineptus est ut nos ita loquentes arguat esse menticos, &c.

the (a) *French* Translator of falsify-  
 ing the Author, because he renders  
*manifesta & manifesta participations*  
*real and really.* They say, whatever  
 is manifest is *real*, but the word *real*  
 doth not express the full notion of  
*manifest*, which further includes *evid-*  
*ence*, many things being *real* which  
 are not *manifest*. And this is true.  
 But yet *Bertrams* sense of the word  
 must be judged by his own use of it,  
 which will appear by inspecting the  
 several places of the Book where it  
 occurs; and I must needs say that  
 I cannot make sense of him, if he  
 mean not as the *French* Translator  
 hath rendered him.

In the state of the question, where  
 he explains *Verity*, by that which  
 appears *manifestationis luce in a mani-*  
*fest light, or naked and open*, his mean-  
 ing in that Question, (or rather the  
 meaning of those against whom he  
 writes, and whose error the first part  
 of this discourse is intended to recti-  
 fie) cannot be; whether the Sacra-  
 ment was the Body of Christ appear-  
 ing in its own shape to our bodily Eye:



(LXIX)

For that Cardinal *Perrou*, or Mr. *Arnaud* do not pretend the *Stercoranists*, or whoever else *Bertram* opposeth, to have believed, but that the accidents of Bread and Wine affected, or were subjected in the natural Body and Blood of Christ. Now as to the matter of the manifest appearance of Christs Body, it is all one, whether the accidents of Bread and Wine be subjected in the Body and Blood of Christ, or subsist without a subject; for the bodily Eye doth not behold the Body of Christ, the more or less manifestly for that, nor doth it at all manifestly behold Christs Body unless it see him in the form of man. And therefore if they meant any thing, it must be whether the sensible Object in the Sacrament were Christs very body, though under the figure of the Sacramental Elements.

But to clear the point, we need only compare the two Prayers in the close of *Bertrams* discourse on the second Question, and we shall find that what in one Prayer they beg of God to receive by a manifest participation, in the other they pray to be made really partakers of, and in the same Collect manifest participation is



opposed to receiving in a *Sacramental Image*; now there is nothing more naturally opposed to an *Image*, than the very thing whose *Image* it is, or to a *Sacrament*, than the *res Sacramenti*, the real object signified and exhibited under it. The Reader will find the word bears the same sense in those few other places where *Ratramnus* useth it, which are all near the end of the Book.

*Species.*

Another controverted Term is *Species*, which hath two senses in this Book. It is most commonly used to signify the kind, and specific nature of any thing, and is always so taken where it is set in opposition to a *Figure*, or *Sacrament*, or where the Author is declaring the nature of the consecrated Elements.

Sometimes it signifies the appearance or likeness of a thing; so it is taken when it is opposed to *Truth*, as in the Post Communion Prayer cited by *Ratramnus*, and in his Inferences from it.

Besides these, the Romanists have another acceptation of the word, making it to signify the sensible qualities of the consecrated Elements subsisting without their substance, in which

which sense I positively affirm, that *Species* is no where used in this Treatise. And herein the Authors of the \* *Belgick Index* will bear me out, who acknowledge that Bertram did not exactly know how *Accidents* could subsist out of their subjects, which subtil Truth latter Ages have learnt out of the Scripture.

As *Species* ordinarily signifies Nature, so the addition of *Visibilis* alters *Species Visibilis* not its signification. For *Ratramnus* doth not speak of those qualities which immediately affect the sense abstracted from their subject. And I know nothing in Reason, nor yet in the Holy Scriptures, which are the Rule of our Faith, that can inforce us to believe that our Senses are not as true Judges of what the Mouth receiveth in the Sacrament, as they are of the nature of any other object whatsoever, and may as easily discern whether it be bread or flesh, as they can distinguish a man from a tree.

Our Author frequently mentions the Divine Word by whose power *Divine Word*.

\* *Index Belg.* in Bertramo. tametsi non diffinit Bertramum tunc temporis nescivisse exactè accidentia ista absq; omni substantia sua subsistere, &c.

the Sacred Elements are *Spiritually* changed into Christs Body. Now when he thus speaks, we must not imagine, that he means a natural change of the Substance of the thing consecrated by the efficacy of the words of consecration, but a Spiritual change effected by the Power and Spirit of Christ who is God the Word, as he explains himself.

Spiritual  
Body.

The last Term that needs explaining is Christs *Spiritual body*, this he affirms the Sacrament to be in many places. Now by a *Spiritual body*, we are not to understand the natural body of Christ, but existing after the manner of a Spirit, or as our adversaries love to speak, not according to its proper existence, that is to say, it is Christs natural body, but neither visible nor local, nor extended; this is not Bertrams sense of *Christ's Spiritual Body*, but that the thing so called is *Figuratively*, and *Mystically* Christs body, & that it *Spiritually* communicates to the faithful, *Christ with all the benefits of his Death*. — I may also add, that Bertram uses great variety of Phrases to express that which we call the outward sign

in the Sacrament, *that which the outward sense beholds, that which the bodily eye seeth, that which is outwardly seen or done, corporeal, that which the Teeth press, or the Mouth receives, that which feeds the Body, that which appears outwardly, importing the sensible qualities to be all that we have to judge the nature of visible objects by, its extension and figure, its colour, its smell, its taste, its solidity, &c.* None of those Phrases imply the Accidents without the Substance, but they are descriptions of the Sacramental Symbols or outward signs.

And to these are opposed, *that which faith, or the eyes of the mind only beholds, that which we believe, that which is inwardly contained, or Spiritually seen or done, that which faith receives, the secret virtue latent in the Sacrament, the saving benefits of it, that which feeds the Soul, and ministers the Sustenance of eternal life, all expressions equivalent to the thing signified, or the grace wrought by the Sacrament. Also invisibly and inwardly are generally of the same signification with spiritually.*

These are the Terms whose Ambiguity

biguity Popish Writers commonly abuse, when they go about to persuade us, that *Ratramnus* in this Book asserts the real presence, in the sense of the Roman Church, and is for Transubstantiation, which any man that reads him, will find as difficult to believe, as Transubstantiation it self.

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## CHAP V.

*That this Treatise expressly confutes the Doctrine of Transubstantiation, and is very agreeable to the Doctrine of the Church of England.*

**I**T being acknowledged by (a) *Belarmine*, that the first who wrote expressly and at large, concerning the verity of Christs Body and Blood in the Eucharist, was *Paschasius Radbertus*, though he and *Possevine*, to mention no more, mistake grossly, in

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(a) *Bellarm. de Script. Eccles. de Paschasio Radberto ad A. D. 850.*



saying, that he wrote against *Bertram*, and *Sirmondus* confesseth that he was the first who explained the \* genuine sense of the Catholick Church, so as to open the way for others, who have since written on that Subject, It will not be amiss, before I propose distinctly the Doctrines of the Church of *Rome*, & our own Church, that I say somewhat of *Radbertus*, and his sentiments, which our Adversaries own to be a true exposition of the sense of their Church.

That *Bertram*, as *Bellarmino* tells us, was the first that called Transubstantiation in Question, we are not much to wonder, since *Radbertus* was the first that broacht that Error, and no Error can be written against, till it be published. And (a) *Herigerus* tells us, that not only *Ratramnus*, but also *Rabanus* wrote against him, and by comparing circumstances of time, I shall shew

\* *Genuinum Ecclesie Catholicae sensum ita prius explicuit ut viam ceteris aperuerit, qui de eodem argumento multi postea scripsere. Sirmond. in vita Paschasi præfixa operibus, in folio Par. 1618.*

(a) *Contra quem [i. e. Paschasium] satis argumentatur & Rabanus in Epistola ad Egilonem Abbatem & Ratramnus libro composito ad Carolum Regem. Apud Cellotium Opusc. II. cap. 1.*



that his Book did not long pass uncontradicted. If we look into the Preface of *\*Paschasius Radbertus*, it is easy to observe that the Book is not controversial but didactical, and though dedicated to *Warinus* once his Scholar, but then Abbot of New Corbey, yet it was written in a plain and low stile, as designed for the instruction of the Monks of New Corbey, (as much *Novices in Christianity*, as in the Religion of *S. Benedict*, and not so much as initiated in any sort of good literature,) and to teach them the Doctrine of Christs Presence in the Sacrament.

This New Corbey was founded by *S. Adelardus* the next year after his return from *Exile*, viz. *A. D.* 822. and the place chosen as conveniently seated for the propagation of Christianity among the *Pagan Saxons*,

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*\* Vide Epistolam ad Carolum apud Mabillonium A. B. Ben. Sæc. 4. p. 2. p. 135. Placidio meo, Warino Abbati. Quem etiam Abbatem fuisse constat ex Prologo Paschasi. Ideo sic communius volui stilo temperare subulco, ut ea quæ de Sacramento Corporis & Sanguinis Christi sunt necessaria rescire, quos necdum unda liberalium attingerat literarum, vitæ pabulum & salutis haustum planius caperent ad medelam. Ibidem.*

lately conquered by *Charles the Great* and *Ludovicus Pius*. And therefore this Book of \**Radbertus* could not be written as some conjecture, during the banishment of *Adelardus*, which lasted seven years from 814. to 821. In regard the society for whose use it was written was not erected till afterwards. Nor was *Warinus* ( to whom *Radbert* gives the name of *Placidius*, as he did to himself the name of *Paschasius* ) Abbot. till the death of *Adelardus*. A. D. 826. The ground of the mistake, was the opinion that prevailed till the lives of *Adelardus* and *Wala*, written by *Radbertus*, were published by *F. Mabillon*, viz. That ( a ) *Arsenius* mentioned in the prologue was *Adelardus*, whereas now it appears that *Radbertus* constantly calls *Adelardus* by the name of *Antonius*, and *Wala* his Brother and successor in the Government of Old Corbey, by that of *Arsenius*, and it was during his Banishment that *Paschasius* wrote his Book *de Corpore & Sanguine Domini*, or

\* *Vide Mabillonium A. B. sec. 4. p. 2. Præf. de Paschas. Radberto, & in Elagio Historico ejusdem.*  
 † *Ex vita S. Wala à Paschasio Radberto scriptæ.*

as he styles it of the *Sacraments*, which happened *A. D.* 830. and lasted two years, so that *Paschasius* his Book may be supposed to have been written *A. D.* 831. that is, thirteen years later than formerly it was thought.

But though the Book was then first written on this occasion, \* *Paschasius* to recommend his Doctrine with the better advantage by his own dignity, and the Authority of his Prince, sometime after his promotion to the Abby of *Corbey*, writes an Epistle to *Carolus Calvus*, and sends him this Book, though written many years before, as a Present or New-Years-Gift.

Upon the receipt of this it is highly probable that *Carolus Calvus* propounded those two Questions to

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\* *Nunc autem dirigere non timui vobis, quatenus nobis operis præstantior per vos exuberet fructus mercedis pro sudore, cum per vos ad plurimos pervenerit commendatus. Pasch. Radbert. in Ep. ad Carolum, apud Mabillon, sec. 4. p. 2. p. 135. & p. 136. Et ut hoc diligentius perlegat vestra sagax intelligentia—prostratis imploro precibus, quatenus vestro examine comprobatus Codex, etsi jamdudum ad plurimos pervenit, deinceps securius haberi possit.*

*Ratramnus*, and upon his answer those feuds might grow in the Monastery of *Corbey*, which made *Paschasius* weary of the place, and resign his Abby in the year 851. in which *Sirmondus* supposeth he died, but *F. Mabillon* gives good reasons to prove that he lived till 865. That the controversies about the Sacrament made him weary of his Abby, is *F. Mabillons* conjecture, and not mine. And if so, we have reason to believe that the Doctrine of *Ratramnus* had rather the Princes countenance, and the stronger party in the Convent. And it will yet seem more probable, when we consider that *Odo*, afterwards Bishop of *Beauvais*, a great friend of *Ratramnus*, was made Abbot in the Room of *Paschasius*. What the Doctrine of *Paschasius* was, I shall now briefly shew.

He saith \* That although in the Sacrament there be the Figure of Bread

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\* *Pasch. Radb. de Corp. & Sang. Dom. c. 1. Licet Figura Panis & Vini hic sit, omnino nihil aliud quam Caro Christi & Sanguis post consecrationem credenda sunt. — Et ut mirabilius loquar, non alia planè, quam quæ nata est de Maria & passa in Cruce, & resurrexit de Sepulchro. —*

and Wine, yet we must believe it after consecration to be nothing else but the Body and Blood of Christ. And that you may know in what sense he understands it to be Christs Body and Blood, he adds, *And to say somewhat yet more wonderful. It is no other Flesh than that which was Born of Mary, suffered on the Cross, and rose again from the Grave.*

He illustrates this Mystery further by intimating, *that whosoever will not believe Christs natural Body in the Sacrament under the shape of Bread, that man would not have believed Christ himself to have been God, if he had seen him hanging upon the Cross in the form of a Servant.* And shelters himself against all the Absurdities that could be objected against this Opinion, as the Papists still do under Gods Omnipotence, laying down this principle as the foundation of all his Discourse, *That the nature of all creatures is obedient to the will of God, who can change them into what he pleaseth.* He renders these two Reasons, why the miraculous change is not manifest to sense, by any alteration of the visible form or taste of what

what is received, viz. \* *That there may be some exercise for Faith, and that Pagans might not have subject to Blaspheme the Mysteries of our Religion. Yet notwithstanding this, no man who believes the Word of God, saith he, can doubt but by consecration, it is made Christs Body and Blood in Verity or Truth of Nature. And he alledgeth stories of the miraculous appearance of Christs Flesh in its proper form for the cure of doubting, as a further confirmation of his carnal Doctrine.*

These are the sentiments of *Paschasius Radbertus*, and differ little from those of the Roman Church at present, which I shall deduce from the Authentick Acts of that Church, especially the Council of Trent. *year*

I. In the 1058. there was a Council assembled at *Rome* by Pope *Nicolaus* the second, in which a form of Recantation was drawn up for *Berengarius*, wherein he was required

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\* *Sic debuit hoc mysterium temperari, ut & arcana Secretorum celarentur infidis & meritum crescere, de virtute Fidei, c. 13. ubi plura ejusmodi occurrunt.*



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to declare, \* That Bread and Wine after Consecration, are not only the Sacrament, Sign and Figure, but the very Body and Blood of our Lord Jesus Christ, which is not only Sacramentally, but Sensibly and Truly handled and broken by the Priests hands, and ground by the Teeth of the Faithful: And this being the form of a Recantation, ought to be esteemed an accurate account of the Doctrine of the Church; yet they are somewhat ashamed of it, as may appear by the Gloss upon Gratian, who hath put it into the body of the Canon Law. But the Council of Trents definitions are more Authentick, which hath determined,

I. If anyone shall deny that in the most Holy Sacrament of the Eucharist there is contained really and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and consequently whole Christ; But shall say that it is therein contained only as in a Sign, or Figure, or Virtually, let him be accursed.

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\* Apud Gratianum de Consecratione. Dist. 2.  
c. 42. Ego Berengarius, &c.  
1. Concil. Frid. sess. 13. can. 1.

II. If any one shall say, that in the Holy Sacrament of the Eucharist there remains the substance of Bread and Wine, together with the Body or Blood of our Lord Jesus Christ, and shall deny that singular or wonderful conversion of the whole substance of Bread into his Body, and of the whole substance of Wine into his Blood, there remaining only the species, i. e. Accidents of Bread and Wine, which conversion the Catholick Church very aptly calls Transubstantiation, let him be accursed.

III. If any man shall say, that in the Eucharist Christ is exhibited, i. i. By Faith, and eaten, only and not orally. Spiritually, and not Sacramentally and Really, let him be accursed.

These are the definitions of the Church of Rome in this matter, and now let us see whether the Doctrine of Rattramus in this Book be agreeable to these Canons.

I might make short work of it, by alledging all those Authors who either represent him as a Heretick, or his Book as forged or Heretical, and

2. Conc. Trid. Ibid. c. 2.

3. Conc. Trid. Ibid. can. 8. & cap. 8.

(LXXXIV)

in so doing, I should muster an Army of the most Eminent Doctors of the *Roman* Church, with two or three Popes in the Head of them, viz. *Pius* the IV. by whose Authority was compiled the *Expurgatory Index*, in which this Book was first forbid; *Sixtus* V. who enlarged the *Roman Index*, and *Clement* the VIII. by whose order it was revised and published. They are all competent Witnessees that his Doctrine is not agreeable to the present Faith of the *Roman* Church. And our Authors \* kind *Doway* Friends, are forced to Exercise their wits for some handsome invention to make him a *Roman-Catholick*, and at last they cannot bring him fairly off, but are forced to change his words directly to a contrary sense, and instead of *visibly* write *invisibly*, and according to the substance of the creatures, must be interpreted according to the outward species or accidents of the Sacrament, &c. Which is not to explain an Author, but to corrupt him,

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\* *Vide Iedic. Belgic. in Bertramo. (Excogitato commento)*



and instead of interpreting his words, to put their own words into his Mouth. And after all, they acknowledge that there are some other things, which it were not either a mis- or imprudent wholly to expunge, in regard the loss of those passages will not spoil the sense, nor will they be easily missed.

But I shall not build altogether upon their confessions, in regard others who have the ingenuity to acknowledge the Author Orthodox, and the work Catholick, have also the confidence to deny our claim to *Bertrams* Authority, who is, as they pretend, though obscure, yet their own. Therefore I shall shew in his own words, that his sentiments in this matter are directly contrary to *Paschasius Radbertus*, and to the Council of *Trent* in three particulars.

1. He asserts that what is orally received, is not the true and natural body of Christ.

2. He asserts that the substance of Bread and Wine remain after consecration.

3. That what is orally received

( G 3 )

feeds



feeds the body, and that Christ is eaten *Spiritually*, and not *really*.

It is very plain from the determination of the second Question, that *Bertram* expressly contradicts *Paschasius*, for the words of the Question are taken out of his book, and *Bertram* denies flatly what *Paschasius* affirms, *viz.* That in the Sacrament we receive the same body of Christ which was born of the Virgin, Crucified, and rose again. He urges a multitude of Authorities out of the Fathers to confirm his own judgment herein, and in short, but pithy expositions, sheweth how they are pertinent to the business. In obviating an objection from the Testimony of *S. Ambrose*, he tells us, that the sensible object is *Christ's body and blood*, not in nature or kind, but *virtually*. He observes that *St. Ambrose* distinguisheth between the Sacrament of *Christ's Flesh*, and the *Ecclesia* of *Christ's Flesh*, affirming the *latter* to be that *Flesh* which was born of the *Virgin*, and the *former* *Eucharist* to be the Sacrament of that *true Flesh* in which he was Crucified, mystically representing the former. Again upon an objection, that

that St. Ambrose calls it the body of Christ, he answers, that it is the Body and Blood of Christ, not corporally, but Spiritually. He shews that what is orally received in the Sacrament is not Christs natural body, because Christs natural body is incorruptible, whereas that which we receive in the Holy Eucharist, is corruptible, visible and to be felt. He further proves a great difference between Christs Natural and Sacramental Body and Blood in this, that his natural Body really was what it appeared to our senses, whereas the Eucharist is one thing in nature and appearance, and another thing in signification. Likewise expounding St. Hieroms Testimony, he saith, Christs natural body had all the organical parts of an humane body, and was quickened with a reasonable soul, whereas his body in the Sacrament hath neither. He makes the Body of Christ in the Sacrament to be only an Image or Pledge, but the natural body of Christ to be the Truth signified. And in the first part he proves that the words of Christ Instituting this Sacrament are figurative, and that the thing orally received, or

the Symbols had the name of the things signified thereby, it being usual to give Signs or Sacraments the name of the very thing represented under them. And this he proves from St. Augustine. It must be acknowledged, that Bertram sometimes saith, that it is truly Christs body and blood; but mark how he explains himself, he saith, they are not so as to their visible nature, but by the power of the Divine Word, i. e. not corporally, but spiritually: And he adds, the visible creature feeds the body, but the virtue or efficacy of the Divine Word, feeds and sanctifies the soul of the Faithful. So that when he affirms the Sacrament to be truly Christs body, he means truly in opposition to falsehood, not truly as that word is opposed to Figuratively.

But F. Mabillon, and F. Alexander make Bertram and Paschasius to say the same thing, and tell us that the former doth not deny the Truth of Christs natural body in the Sacrament, which he as well as Paschasius holds, but only that it is there propria specie, i. e. in its proper shape, and visible form, or in its natural existence; I must now requite the candour of

( LXXXIX )

of *F. Mabillon* to Archbishop *Usher*, and impute this Opinion of his, to the prejudice of Education. For its very evident, that what *Ratramnus* labours to prove, is an *essential difference* between the Sacrament received by the Faithful and Christs body, as great a difference, as between a *body* and a *spirit*, between a corruptible and an incorruptible thing, between the *Image* and the Original *Truth*, between *Figure* and *Verity*: And it is as plain, that he admits these sensible qualities to be clear proofs of an essential difference, and also allows our outward senses to be proper Judges in the case, appealing to our eyes, our tast and smell, \* as our Saviour did to the outward senses, to prove the *Verity* of his body after his Resurrection. Behold, my hands and my feet, that it is I my self; Handle me, and see, for a Spirit hath not *FLESH* and *BONES* as you SEE

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\* Page 118. He shews that our Saviours body after its Resurrection, was visible and palpable, and cites *Luke xxiv. 39.* Compare this with what he saith, p. 95. where he sheweth the difference between Christs Natural and Spiritual body.

*me to have.* So that in his Opinion we have the same evidence, that the Sacramental Elements after consecration are not Christs natural body in which he suffered, which the Disciples had that the body in which he appeared to them after his Resurrection, was the same body in which he was crucified and buried.

2. *Ratramnus* contradicts the Council of *Trent*, in affirming the substance of Bread and Wine to remain after consecration, which those Fathers deny, with an *Anathema* to all that affirm it.

He tells us, expounding a citation out of *St. Ambrose*, *As to the substance of the creatures, what they were before Consecration, they remain after it. Bread and Wine they were before, and after Consecration we see they continue beings of the same kind or nature.*

*F. Mabillon* conceives *Ratramnus* to assert Transubstantiation in using the words *turn, conversion*, and that it is made Christs Body invisibly by the powerful operation of the Holy Ghost. That the Bread and Wine after consecration are not what they were before, That they are truly by the  
Mystery



*Mystery turned into the substance of his Body and Blood, &c.* which last is the most plausible sentence he quotes.

But I would fain know, whether when he denies it to be a *natural change*, and affirms it to be a *spiritual*, and which is all one. an *invisible change*, also, that the *substance of Wine* is seen after consecration, and that by consecration the *Wine* is made the *Sacrament of Christs blood*, that it is made *Christs Blood divini significatione mysterii*, by the *signification of the Divine Mystery*. That there was in the *Manna and Water* a *spiritual power of the Word*, viz. *Christ*, which fed the *Souls of the believing Israelites*. That the *Psalmist* teacheth us both what the *Fathers* received in the *Heavenly Manna*, and what the *Faithful* ought to believe in the *Mystery of Christs body*, in both certainly *Christ* is signified. And in exprels terms, that as he could before his *Passion* turn the *Bread and Wine* into his body which was to suffer, &c. So [before his *Incarnation*] in the *Wilderness*, he turned the *Manna and Water* into his body and blood.

And



And that as the Bread is Christs Body, so is it the Body of the Faithful People, and that if the consecrated Wine were corporally converted into Christs Blood, the Water mixt with it must be corporally converted in the Blood of the Faithful People. I say after all this, I would fain know how it is possible to impose this sense upon *Ratramnus*. I must more than half transcribe the Book, should I collect all passages which confute *F. Mabillons* Notion of the change which *Ratramnus* owns.

His sense is very clear to any man who shuts not his Eyes, where he enumerates the three several kinds of Physical or Natural changes, and proves that the Sacramental change which consecration makes is none of  
 \* *Pag.* 19, these. \* Not Generation, 21, 23. for no new being is produced. Not corruption, for the Bread and Wine are not destroyed but remain after consecration in truth of nature what they were before, Not alteration, for the same sensible qualities still appear; Wherefore since consecration makes a change, and it is not a Natural but a Spiritual change,

change, he concludes it is wrought

\* Figuratively, or Mystical-ly, and that there are not to-  
\* p 25.

gether in the Sacrament two different things, a Body and a Spirit, but that it is one and the same thing, which in one respect, viz. naturally, is Bread and Wine, and in another respect, viz. of its signification and efficacy is Christ Body and Blood. Or as he saith presently, they are in their nature corporeal Creatures, but according to their virtue, or efficacy, they are Spiritually made Mysteries of the Body and Blood of Christ. And this Spiritual virtue feeding the Soul, and ministering to it the sustenance of Eternal Life, is that which Bertram means, when he saith, that it is mystically changed into the substance of his body and blood, for he calls this virtue *substantiam vite Aeternae*, and as he calls our spiritual nourishment the bread of Eternal Life, and the substance of Eternal Life, so in the place cited by F. Mabillon, he useth the word *substance* in the same sense, viz. for food or sustenance, and he elsewhere calls it the bread of Christ body, and presently after explain-  
ing

ing himself, calls it *the Bread of Eternal Life*. \*

If *F. Mabillon* had observed those two excellent rules for understanding the sense of Old Authors which he quotes out of *Facundus*, viz. not to interpret them by the chink of words, but their intention and scope, and to explain dubious and obscure passages by plain ones; He could not have concluded him to hold a carnal Presence and Transubstantiation.

But we are not to wonder that the *Romanists* attempt to reconcile *Bertram* with Transubstantiation, though he wrote expressly against it; when we remember that † *Francisca Clara* about 50 years since had the confidence to attempt the

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\* *Manifest. est de quo pane loquitur, de pane (videlicet) Corporis Christi, qui non ex eo quod vadit in corpus, sed ex eo quod panis sit vitæ æternæ, &c.* He means by the substance of Christs body in that place, what he here calls the Bread of Christs body, p. 88. and p. 100. *Esca illa Corporis Domini & Potus ille Sanguinis ejus*, are terms equivalent to *Substantia* in the place cited by *F. Mabillon*.

† *Ad calcem libri cui Titulus Deus, Natura Grætiæ. Quarto Lugd. 1634.*

expounding the 39 Articles of our Church, so as to make them bear what he calls a Catholick sense, though they are many of them levelled by the Compilers point blank against the Errors of the Roman Church.

3. To these I may add what by consequence destroyeth *Transubstantiation*, and Christs carnal Presence in the Sacrament. I mean, he frequently affirms, that what the mouth receiveth, feeds and nourisheth the body, and that it is what Faith only receiveth, that nourisheth the Soul, and affords the sustenance of Eternal Life. I know our Adversaries tell us, these Accidents have as much nourishing virtue as other substances. So the Authors of the *Belgick Index* \* answer the *Berengarian* experiment of some who have lived only upon the Holy Sacrament. Sure they must be very gross Accidents, if they fill the belly. But what if the *Trent* Faith, that the Accidents of Bread and Wine remain, without their substances be built upon a mistaken *Hypothesis* in

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\* *Index Expurg. Belg. in Bertramo.*

Philosophy? What if there be no such thing in nature as pure Accidents? What if Colours, Tasts and Scents are nothing else but matter in different positions, lights or motions, and little parts of the substance it self sallying out of the body, and making impressions upon the Organs of Sense? Which Hypothesis is embraced by the most curious Philosophers of our Age, who have exploded the former; what then becomes of the Species or Accidents imagined to subsist in the Air?

To close this Digression, I shall add \* *Bellarmines* Illustration of a body under *species* not properly its own. He tells his Catechumen, *Lots Wife was turned into a Pillar of Salt, and yet the species and likeness of a Woman remained. She was no longer Lots Wife, but Salt hid under the species, or outward form of a Woman.*—Thus do Errours and Absurdities multiply without end.

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\* *Bell. explic. Doct. Christ. De Sanctissima Eucharist. Quicumque hanc statuam videbat, ille speciem figuramque uxoris Loth videbat, quæ tamen uxor Loth amplius non fuit, sed Sal sub specie mulieris delitescens.*



So I have said enough to shew, that *Bertram* expressly contradicts the Doctrine of Transubstantiation; but I must add a word, or two in Answer to the Evasions of the Romanists.

*Cardinal Perron* tells us, that the Adversaries whom *Ratramnus* encounters, were the *Stercoranists*, a sort of Hereticks, that rose up in the IX Century, and (a) *Mauguin* followeth him, with divers others. They are said to believe that Christs Body is corruptible, passible, and subject to Digestion and the draught, and that the Accidents were Hypostatically united to Christs Body.

But we read of no such errors, censured by any Council in that age, we do not find any person of that time, branding any body with that infamous hard name. The persons whom some late Writers have accused, as Authors of that Heresy, viz. *Rabanus* Archbishop of *Mentz*, and *Heribaldus* Bishop of *Auxerre*,

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(a) *Uterque Stercoranistarum Hæresin, quæ illo tempore orta est, confutavit, uterque Catholicam veritatem asseruit, sed Radbertus Transubstantiationis veritatem clarius expressit. Mang. Tom. 2. Diss. c. 17. p. 134.*



lived and died with the repute of Learned, Orthodox, and Holy Men, and are not accused by any of their own time of those foul Doctrines. The first I can learn of the name is, that *Humbertus* Bishop of *Silva Candida* calls *Nicetas* Stercoranist. And *Algerus* likewise calls the Greeks so, for holding that the Sacrament broke an Ecclesiastical Fast, which is nothing to the *Gallisane* Church, and the ninth Century. If \* *Cardinal Humbert* drew up *Berengarius* his Recantation, he was the veriest Stercoranist who called Stercoranist first, and Pope *Nicolaus* the second with the whole Council that imposed that Form of Abjuration upon him, were Stercoranists to some purpose; who taught him, That *Christs body is truly and sensibly handled and broken by the Priests hands, and ground by the Teeth of the Faithful* †. And it is very unlikely that

\* *Vide Labbeum de script. Eccles. Tom. 1. p. 484.*

† Of the Stercoranists, an Imaginary Sect first discovered by *Cardinal Perron*; see Conferences between a *Romish Priest*, a *Fanatick Chaplain*, and a *Divine of the Church of England*, p. 62. And *Mr. L'Arroque* in his *Hist. of the Eucharist*, Book II. ch. 14.

*Bertram* writ against such an Heresie, when admitting him to have been of the same Faith with the Church of Rome, touching Christs presence in the Sacrament, he must have been a Stercoranist himself, who asserts, that what the mouth receives is ground by the Teeth, swallowed down the throat, and descends into the belly, nourishing the body like common food.

But \* *F. Mabillon* waves this pretence of the Stercoranists, and makes *Bertram* to have, through mistake, opposed an Errour he thought *Haymo* guilty of, viz. That the consecrated Bread and Cup are not signs of Christs body and blood. I confess the words cited by him, I can scarce understand, but (if that piece of *Haymo* be genuine) by the citation he takes from him in the end of the same Paragraph in which he asserts, That though the Taste and Figure of bread and wine remain, yet the nature of the substances is wholly turned into Christs body and blood; I see no reason why *Bertram* might not write against *Paschasius* and *Haymo* too. Though in truth I do

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\* *Mabillon. Pref. ad sec. IV. p. 2. nu. 93.*

not imagine him to have confuted the Book of *Paschasius*, but only his Notion in answer to the two Questions propounded by the King.

Who were the Adversaries of *Paschasius* (whose Doctrine is owned to be the Catholick Faith now held by the Roman Church) he himself is best able to tell us, and he informs us, That they were such as denied the presence of Christs Flesh in the Sacrament, but held an invisible power and efficacy in and with the Elements, because, say they, there is no body but what is visible and palpable; which are the Sentiments of *Ratramnus*, as will evidently appear to any unbiassed Reader.

But to deprive us of all pretence to the Authority of *Bertram*, they falsely impute to us, the utter denial of the verity of Christs presence in the Sacrament, which we deny no otherwise than *Bertram* doth. And to vindicate the Reformed Church of *England* in this point, I shall propound her Doctrine, out of her Liturgy, Articles and Catechism.

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\* *Paschasius* in *Epist. ad Frudegardum*.

In the Catechism, we learn *that the body, and blood of Christ are verily, and indeed taken and received by the Faithful in the Lords Supper.*

In the 28 Article we profess; *That to them who worthily receive the Lords Supper, the bread which we break is the Communion of the body of Christ, and likewise the Cup of blessing, is the partaking of the blood of Christ.*

In the Prayer before consecration, we beseech God that we may so eat the *Flesh of Christ, and drink his blood,* that our sinful bodies may be made clean by his body, and our Souls cleansed through his most pretious blood.

In the consecration Prayer, we desire *to be made partakers of his most blessed body and blood.*

And in the Post-communion we give God thanks for vouchsafing to feed us——— *with the spiritual food of Christs most blessed body and blood.*

It is not the verity of Christs presence in the Sacrament, that our Church denies, but the rash and peremptory determination of the manner of his presence by the *Roman Church.* 'Tis a Corporal and Carnal

(CII)

presence, and Transubstantiation, which we deny.

This our Church declares against in the Rubrick about kneeling at the Communion, asserting that we kneel not\* to adore any corporal presence of Christs natural Flesh and Blood. That the Sacramental bread and wine remain in their very natural substances after consecration. Also that the natural body and blood of our Saviour Christ are in Heaven and not here, it being against the truth of Christs natural body, to be at one time in more places than one. Our † Church declares that Transubstantiation cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions. That Christs body is given, taken, and eaten in the Supper only in an Heavenly and Spiritual manner; And that the means whereby the body of Christ is received and eaten in the Supper is Faith only. These are Authentick Testimonies of the Doctrine of our Church out of her publick Acts. I

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\* At the end of the Communion Service.

† Añ. 28.

might add others of very great Authority, out of the Apology for our Church written by the Learned Jewel, together with its defence by the Author \*. Bishop Andrews against Bellarmine. The Testimony of King James in Casaubons Epistle to Cardinal Perron, † Hooker, Bishop Mountague, against Bulengerus, &c. but for brevity sake I refer the Reader to the books themselves. And also for a vindication of the Forreign Reformed Churches in this matter, I desire the Reader to consult their confessions, and the citations collected by † Bishop Cousins out of their confessions, and their most eminent Writers.

Both we and they assert the verity of Christs body and blood, as far as the nature of a Sacrament will admit, or is necessary to answer the ends for which that Holy Mystery was instituted by our Saviour. We own a real commu-

\* *Eliensis Apolog. contra Bellarm. p. 11.*

† *Casaubonus nomine Jacobi Regis in Epistola ad Card. Perronum, p. 48. & 51. ubi exscribit verba Eliensis.* \* *Hooker Eccles. Policy, lib. V. § 67.*

† *Montacutus in Antidiatrab. contra Balengeri, p. 143.* \* *Hist. Transub. c. 2.*



nication of Christs body and blood  
 in that way which the Soul is only  
 capable of receiving it, and benefit  
 by it. We acknowledge the verity  
 of Christs Body, in the same sense  
 that *Bertram* doth, and deny the  
 same errors, which the Church of  
*Rome* hath since imposed upon all of  
 her Communion for Articles of Faith,  
 which *Bertram* rejected: though  
 since that time they are encreased in  
 bulk, and formed into a more Arti-  
 ficial Systeme. Most, if not all of  
 these determinations of our Church  
 are to be found in this little Book,  
 if not in exprefs terms, yet in such  
 expressions as necessarily import  
 them. And perhaps the judgment of  
*Bertram* was more weighed by our  
 Reformers in this point than any of  
 our Neighbour Churches. \* Bishop  
*Ridley* who had a great hand in com-  
 piling the Lyturgy and Articles in  
 King *Edward* the sixth's Reign, had  
 such an esteem of this Author and  
 Work, *that he doth in his Paper given*  
*in to Queen Maries Commissioners, at*

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\* In *Præf. libri de Cura Domini latine excusi*  
*Genev. 1556.*

Oxford besides his own Answers and Confirmations, insist upon whatever Bertram wrote on this Argument as a further proof of his Doctrine, professing that he doth not see, how any Godly man can gain-say his Arguments, and that it was this book that put him first upon examining the old Opinion concerning the presence of Christs very Flesh and Blood in the Sacrament, by the Scriptures and Elder Fathers of the Church, and converted him from the errors of the Church of Rome in that point. And Dr. Burnet \* tells us the same adding, That Ridley having read Bertram, concluding Transubstantiation to be none of the Antient Doctrines of the Church, but lately brought in, and not fully received till after Bertrams Age, communicated the matter with Cranmer, and they set themselves to examine it with more than ordinary care. Thus he in the account he gives of the disputation concerning the Real Presence, A. D. 1549. which is the year in which the first Common-Prayer book of King Edward the VIth was

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\* Dr. Burnetts Hist. of the Reform. p. II. Book I p. 107.

published, at which time also *Bertram* was Printed in English, by order of Bishop *Ridley*. So that a Reverend and Learned Divine of our Church \* had reason, in asserting the Doctrine of *Bertram* was the very same Doctrine which the Church of *England* embraced as most consonant to Scripture and the Fathers. Which is, not what our Adversaries would put upon us, that the Sacrament of the Lords Supper is a naked commemoration of our Saviours death, and a meer sign of his body and blood, but an efficacious Mystery accompanied with such a Divine and Spiritual power as renders the consecrated Elements truly, though Mystically, Christs body and blood, and communicates to us the real fruits, and saving benefits of his bitter Passion. And this is the Doctrine of *Bertram* in both parts of this work.

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\* Several Conferences between a Popish Priest &c. p. 61.

## CHAP VI.

*That Ratramnus was not singular in his Opinion, but had several other great men in his own and the following Age of the same judgment with him in this point.*

**B**UT after all that I have said, if *Ratramnus* (though never so learned or Orthodox) were singular in his Sentiments touching Christs presence in the holy Eucharist, we can make little of his Authority. If the general belief of the Church in his time were contrary, it only sheweth, that eminent Divine had some Heterodox Opinions. Let us therefore examine the writers of his own Age and the next after him, and see whether he or *Paschasius* delivered the Current sense of the Church.

I shall not stand to examine the belief of the more antient and Pure times of Christianity, but refer my reader to *Albertinus*, Archbishop *Usher* and Bishop *Cosins* for an account of it. I shall confine my self to the IX and X Centuries. In which

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we shall find several of the most eminent Doctors and Writers of the Church of the same Judgment with *Ratramnus*, and who were offended at the Doctrine of *Paschasius*.

And indeed there are manifest tokens in his book, but more evident proofs in his Epistle to *Frudegarius*, that his Doctrine did not pass without contradiction in his own life time. When he delivers his Paradox, he prepares his Reader for some wondrous Doctrine. And so strange was that new Doctrine of his, that (if the\* Anonymous writer published by *F. Mabillon* be *Rabanus* his Epistle to *Egilo*) this great and learned Bishop professeth, *that he never heard or read it before, and he much wonder'd that St. Ambrose should be quoted for it, and more, that Paschasius should assert it.* But *F. Mabillon* offers it only by way of conjecture, modestly submitting it to the judgment of Learned men, whether that Tract against *Radbertus* be the Epistle of *Rabanus* or not. And I conceive there are better reasons to perswade us, that it is not, than those he offers to prove that

\* *Anonym. de Euch. ad finem Sec. IV. p. 2.*

it is. As that it bears not the name of *Rabanus*, though himself mention his writing on that Subject to *Egilo*. That it is not in an Epistolary form, *Egilo* is not so much as named, nor doth any address to a second person appear throughout it, but it is plainly a Polemical piece. To which I may add, that in the Anonymous piece there occurs an odd distinction of the same body *Naturaliter*, and *Specialiter*, and yet in expounding the Doctrine of the Sacrament to *Heribaldus*, it is not used by *Rabanus*, though that Epistle to *Egilo*, were first written. But whoever he were that wrote it, he was in all likelihood an Author of the same time, and treats *Paschasius* very courteously and severely. It is not unlikely that it was written while he was Abbot, since the Author flouts him, and in an Ironical way calls him *Pontificem*.

Among the Writers of the ninth Century I shall number \* *Charles the Great*, though perhaps the Epistle to *Alcuin* was written somewhat before, wherein he affirms that Christ

\* *Inter scriptores de Divinis Officiis Ed. per Antwerpium Par. 1610. col. 303.*



supping with his disciples, brake Bread, and gave it *them with the Cup for a FIGURE of his Body and Blood, and exhibited a Sacrament highly advantageous to us.* As venerable Bede before him speaks. He gave in the Supper to his disciples a FIGURE of his Holy Body and Blood, which notion consists not with the carnal presence of Christ in the Sacrament.

† *Theodulfus Aurelianensis* near the beginning of this Century, saith, that by the visible offering of the Priest, and the invisible consecration of the Holy Ghost, Bread and Wine pass into the Dignity, [ *not the Substance* ] of the Body and Blood of our Lord. — *As Jesus Christ is figured by the Wine, so are the Faithful People by Water.*

*Amalarius \*Fortunatus*, in the preface of his Books of Divine offices, makes the Sacramental Bread and Wine to represent the Body and Blood of Christ, and the oblation to resemble Christs own offering of himself on the Cross, as the Priest

† *Apud L'Arroque Hist. Euch. l. 2. c. 13.*

\* *Amalarius Fortunatus Ibidem. In præfat. Col. 307. & lib. 1. c. 24.*

doth the person of Christ; And elsewhere he saith, *that* the Sacraments of Christs Body are, *secundum quendam modum* after some sort Christs Body, which is like *Bertrams secundum quid*, not absolutely and properly, but in some respect the Body of Christ; and *Amalarinus* cites that passage of St. *Augustine* which *Bertram* alledged, to render a reason why the Sacramental signs have the name of the thing signified.

What the Doctrine of *Joannes Scotus* was, is hard to say, only in the general 'tis agreed, that it was contrary to that of *Paschasius*, though perhaps he erred on the other extrem, making it a naked, empty figure or memory of our Saviours Death.

And though *\*Florus* Deacon of the Church of *Lyons* accord not with *Scotus* in his Sentiments touching Predestination, yet he agrees with him in contradicting the carnal presence of Christ in the Sacrament; for in his exposition of the Mass, he saith,

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\* *Bib. Patrum*, Tom. 6. Par. 1610. col. 226, 227.

That when the Creature of Bread and Wine is by the ineffable sanctification of the Spirit translated into the SACRAMENT of Christs body, Christ is eaten. That he is eaten by parts in the Sacrament, and remains whole in heaven, and in the Faithful receivers heart. And again; All that is done in the oblation of the Lords Body and Blood is a Mystery, there is one thing seen, and another understood, that which is seen hath a corporal nature, that which is understood hath a Spiritual fruit.

in Homil.  
MSS. Ec-  
cles. Lugd:

Apud Mabil-  
lon A.B. Sec.  
IV. p. 2. in  
Præf. n. 80.

And in the Manuscript Homilies, which F. Mabil-  
lon concludes are his, ex-  
pounding the words of our  
Saviour instituting the  
Sacrament, he saith com-  
menting on, This is my  
body: the body that spake  
was one thing, the body which was given  
was another. The body which spake was  
substantial, that Body which was given  
was Mystical, for the Body of our Lord  
died, was buried, rose again and ascended  
into heaven, but that Body, which was  
delivered to the Apostles in the Sacra-  
ment, is daily consecrated by the Priests  
hands.

\* Wala-

\* *Walafridus Strabo* in the same Century teacheth, That *Christ* in his last Supper with his Disciples just before he was betrayed, after the Solemnity of the Ancient Passover, delivered the Sacraments of his own Body and Blood to his Disciples in the substance of Bread and Wine.

† *Christian Druthmarus* a Monk of Corbey, and contemporary both with *Bertram* and *Paschasius*, in his comment. on *St. Matthew*, expounding the words of Institution, saith, That *Christ* gave his Disciples the Sacrament of his body—to the end that being mindful of this Action, they should always do this in a Figure, and not forget what he was about to do for them. This is my body, that is, Sacramentally, or in a Sacrament or Sign: And a little before he saith, *Christ* did Spiritually change Bread into his Body, and Wine into his Blood, which is the Phrase of *Bertram* a Frier in the same Cloyster with him.

To these may be added \* *Ahyto*

\* *Apud Hittorpium. De rebus Eccles. c. 16.*

† *Apud Albertinum de Euchar. lib. 2. pag. 934.*  
*Hoc est corpus meum id est in Sacramento.*

\* *Apud L'Arroque in Hist. Euchar. lib. 2. c. 13.*  
*ex Dacherii Spicileg. Tom. 6.*

Bishop of *Basil*, in the beginning of this Century, whose words cited by Mr. *L'Arroque* in his History of the Eucharist are these — *The Priest ought to know what the Sacrament of Baptism and Confirmation is, and what the Mystery of the Body and Blood of our Lord is, how a visible Creature is seen in those Mysteries, and nevertheless invisible Salvation, or Grace, is thereby communicated for the salvation of the Soul, the which is contained in Faith only.* Mr. *L'Arroque* well observes, that his words relate to Baptism and Confirmation as well as the Lords Supper; he distinguisheth in both the sign from the thing signified, and asserts alike, in all three, that there is a visible Creature, communicating Invisible, or Spiritual grace, which is received by Faith only.

Moreover, the Question moved by *Heribaldus* to *Rabanus*, which he answers, and upon that score both those learned and Holy Bishops have been traduced as Stercoranists, evidently shews the sentiments of *Heribaldus* to have been contrary to those of *Paschasius* on this Argument. For he never could have moved the question



tion if he had not believed the external part of the Sacrament to be corporal food, as *Ratramnus* doth.

The Judgment of *Rabanus* Archbishop of *Mentz*, whom *Baronius* styles the brightest Star of Germany, and as *Trithemius* saies, who had not his fellow in Italy or Germany, agrees with that of *Ratramnus*, and appears in several of his writings. He teacheth, \* That our Lord chose to have the Sacraments of his body and blood received by the mouth of the Faithful, and reduced to nourishment, on purpose that by the visible Body the Spirituale effect might be shewn. For as Material food outwardly nourisheth, and gives vigor to the body, so doth the Word of God inwardly nourish and strengthen the Soul. Again, The Sacrament is one thing, and the virtue of the Sacrament is another, for the Sacrament is received with the mouth, but the inner man is fed with the virtue of the Sacrament. In his † Pe-

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\* *Raban. de institut. Cleric. lib. 1. c. 31.*

† *Ad Calcem Reginon. Præm. editi per Baluzium habetur Epistola hæc Rabani unde Heribaldum vide c. 33.*

*Quidam nuper de ipso Sacramento corporis & Sangui-  
nis Domini non rite sentientes dixerunt hoc ip-*

niential, he makes the Sacrament subject to all the affections of common food, and tells of some of late, viz. *Paschasius* and his followers, who had entertained false Sentiments touching the Sacrament of the Lords Body and Blood, saying, That this very body of our Lord which was born of the Virgin Mary, in which our Lord suffered on the Cross, and rose again from the grave, [is the same which we receive from the Altar] against which error writing to *Egilus* the Abbat, we have according to our ability, declared what we are truly to believe concerning the Lords very Body.

From which Passage many things of moment may be collected.

1. That *Paschasius* was written against in his life time, and not long after his propounding his doctrine publickly, by sending his Book, together with an Epistle, to *Carolus Cavlus*.

For *Rabanus* died before *Paschasius*, and \**Baluzius* makes it out very well, that he wrote this answer to

*sum Corpus & Sanguinem Domini quod de Maria Virgine natum est, & in quo ipse Dominus passus est in cruce, & resurrexit de Sepulchro [idem esse quod sumitur de Altari] cui Errori, &c.*

\* In prefat. ad Rabani Epist. n. 17.

the Queries of *Heribaldus*, A. D. 853. In which year *Egilus* mentioned by him was made Abbot of *Promie*, and the question of the validity of Orders conferred by *Ebbo* Archbishop of *Rhemes*, after his deposition, was discussed in the Synod at *Soissons*.

2. We learn from this passage, that *Rabanus* judged the Doctrine of *Paschasius* to be a Novel Error, which he would not have done, had there been any colour of Antient Tradition or Authority for it.

3. That *F. Cellot* is mistaken, in charging his Anonymous Writer with slandering *Rabanus*, as also in saying, that what *Rabanus* wrote on this argument, he wrote in his youth, falsely presuming that *Egilus*, to whom he wrote, was Abbat of *Fulda*, and immediate predecessor to *Rabanus* in the government of that Monastery, where as it was another *Egilus* made Abbot of *Promie* A. D. 853. when *Rabanus* was very old, and but three years before his death.

4. These words [the same which is received from the Altar] were as \* *Baluzius* and *F. Mabillon* observe,

\* *Baluz.* in notis ad c. 33. *Ad calcem Reginonis.*

( CXVIII )

razed out of the *MS.* From whence *Steuartius* published that Epistle of *Rabanus*. Which I take notice of, because *Mr. Arnauds Modest Monk* of *St. Genoueffe*, makes so much difficulty to believe Arch-bishop *Usher*, who tells of a Passage of the same importance razed out of an old *MS.* Book of Penitential Canons in *Bennet Colledge Library* in *Cambridge*, though he had seen it himself, and no doubt the other *MS.* also out of which the lost passage was restored.

This Passage is an Authority of the *X Century* confirming\* *Bertrams Doctrine*, which I shall transcribe. (*But this Sacrifice is not the Body in which he suffered for us, nor his Blood which he shed for us, but it is Spiritually made his Body and Blood like the Manna rained down from Heaven, and the Water which Flowed from the Rock, as*) &c. These words inclosed between two half Circles, some had razed out of *Worcester book*, but they are restored again out of a book of *Exeter Church*, as is noted in the Margin

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\* At the end of the *Saxon Homily* Printed by  
*Jo. Day.*

by the first Publishers of this Epistle and the Saxon Homily, they are both one Authors work, viz. *Elfric's*. Thus the Reader may be satisfied how the passage was recovered. And Bishop *Usher* did not invent it, which had it been lost utterly, might also have been restored out of the Saxon Epistle printed immediately before it. And now I am speaking of such detestable practices, I cannot but add what for the sake of such a Passage hath befallen *St. Chrysostoms* Epistle to *Cæsarius*. The Passage runs thus,  
 \* *As before the Bread is consecrated we call it Bread, but after the Divine grace hath consecrated it by the ministry of the Priest, it is freed from the name of Bread, and honoured with the name of the Lords Body, though the nature of Bread remaineth in it, and we do not teach two Bodies, but one Body of the Son, so &c.* This Epistle Peter

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† *Sicut enim antequam Sanctificetur Panis, Panem nominamus, Divina autem illud sanctificante gratia, mediante Sacerdote, liberatus est ab appellatione panis; dignus autem habitus est Domini Corporis appellatione, etiamsi natura Panis in ipso permansit, & non duo corpora, sed unum corpus Filii prædicamus sic, &c.* Apud *Steph. Le Moine* inter varia Sacra. Tom. 1. p. 532.



*Martyr* found in the *Florentine Library*, and transcribed several Copies of it, one of which he gave to Arch-Bishop *Cranmer*, the Copies of this Epistle being lost, the world was persuaded by the Papists, that the Passage was a forgery committed by *Peter Martyr*. This past current for about a 100 years, till at last *Emericus Bigotius* found it, and printed the whole Epistle with \* the life of *St. Chrysostom*, and some other little things, but when it was finish't, this † Epistle was taken out of the Book, and not suffered to see light.

The place out of which this Epistle was expunged, is visible in the Book by a break in the signature at the bottom, & the numbers at the top of the Page. But at length it is published by Mr. *le Moine* among several other Antient pieces at *Leyden* 1685.

So that notwithstanding the *French Monks* indignation at the Learned *Usher* for charging the Papists with

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\* *Palladii vita Chrysostomi Gr. lat. &c. Quarto. Par. 1680. Inter paginas 235. & 245. In Schædia signatis G. g. & H. b.*

† *Vide Expositionem hac de re editam, in Quarto. Londini. 1682.*

the razure of an old *MS*, its plain, that such tricks are not unusual with them, that they are more antient than their publick *Expurgatory Indices*, and more mischievous, and that some of their great Doctors at this day make no conscience of stifling antient Testimonies against their corruptions, when it lies in their power.

I shall trouble the Reader with no more Citations to prove the concurrence of other Doctors of the ninth and tenth Century with *Ratramnus*, in his Sentiments touching Christs presence in the Holy Sacrament. These are enough to shew that his opinion was neither singular, nor novel, and that though he be the fullest and most express witness of the Faith of those times, yet he is not a single Evidence, but is supported by the Testimonies of many of the best writers of those times. And his Doctrine is reproved by no body, but *Paschasius*, who reflects a little upon it in his Epistle to *Frudegardus*, and that piece of his commentary on *Matthew* that is annext to it.

On the contrary, the Doctrine of *Paschasius* was impugned as Novel & Erroneous

Erroneous by the Anonymous writer published by *F. Mabillon*, by *Rabanus*, and *Ratramnus*, neither doth it in all things please his Anonymous friend said to be *Herigerus*, who writes in his favour, and collects passages out of the ancients to excuse the simplicity of *Paschasius*. His own writings shew, that he valued himself upon some new discovery, which excited many to a more perfect understanding of that great Mystery. That his Paradox was in danger of passing for a Dream, or \* Poetical fiction, and that when he wrote to *Frudegardus*, many doubted the truth of his Doctrine. *Frudegardus* once his Profelite upon reading a Passage in St. † *Augustine*, which *Bertram* also cites, was dissatisfied with his Explication of Christs Presence, and whether this Epistle did effectually establish him, in the belief of *Radberts* Doctrine, or whether he adhered to St. *Augustine*, cannot now be known.

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\* In Epistolis hortatur *Placidum*, & *Regem Carolum* ne existiment illum contexere fabulam de saltura *Maronis*. † *Augustin. de Doct. Christ.* l. 3. c. 16.

It is evident, notwithstanding some gross conceits which began to possess the minds of men in those dark and barbarous Ages, that the Church had not as yet received the Popish Doctrine of *Transubstantiation*, which was left by *Paschasius* its Damme, a rude lump, which required much licking, to reduce it into any tolerable shape or form, as a \* Reverend Author observes, and was not confirmed by the Authority of any Pope or Council in 200 years after, nor did the Monster receive its name till the Fourth *Lateran* Council.

The Writers of the ninth and tenth Centuries, speak of a *change*, or *conversion* of the Elements into Christs body; but it is plain they mean not a natural, but a Mystical or Sacramental change, such as happens upon the † *Christening of a Pagan*; they affirm the Elements to be Christs Body and Blood after Consecration,

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\* The B. of St. *Asaph* in a Sermon before the late King, 1678.

† See the Saxon Homily.

in the sense of † St. Augustine, not in Truth of Nature, but by Mystical signification: and, according to the Doctrine of that Father, teach, that in the Sacraments we are not to mind the nature of the visible object, but its signification; in regard Sacraments are Signs which ARE one thing, and SIGNIFY another.

They all, according to the Language of St. Paul, stile the Consecrated Elements Bread and Wine, our Saxon \*Homilists saith, *This Bread is my Body*, and † Bertram in the place where F. Mabilton thinks the adding of *existit* is of some moment, saith, *Bread and Wine is Christs Body and Blood*. They make the Sacrament to be a *Figure*, they speak of a conversion of the Elements into the Sacraments of Christs body and blood, they distinguish between Christs *natural* body and his *mystical* body, the body which spake, and the Body

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\* *Non rei veritate, sed significante mysterio. S. Aug. apud Gratianum de Consecr. Dist. 2. c. Sicut Aug. contra Maxim. l. 3. c. 22.*

† Fol. 28.

\* P. 132. Panis & Calix qui Corpus & Sanguis Christi nominatur & existit.

which

(CXXV)

which was given to his Disciples,  
and deny that the nature of the Ele-  
ments is altered by consecration,  
which if any man can reconcile with  
Transubstantiation, I shall acknow-  
ledge that miracles are not ceased in  
the *Roman Church*.

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T H E

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E R R A T A.

P. 101. l. 16. *for* cleansed *r.* washed, p. 102.  
l. ult. *Arr.* p. 105. l. 15. *r.* and concluding, p. 107.  
*for* no *r.* not.



(V20)

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

( 1 )

**RATRAMNI**  
*Presbyteri & Monachi Corbiensis ;*

*(qui vulgo* **BERTRAMUS**  
*nuncupatur)*

**LIBER**

*De Corpore & Sanguine Domini.*

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The Book of  
**RATRAMNUS**

*Priest and Monk of Corbey ;*

*(Commonly called*

**BERTRAM)**

*Touching the*  
**BODY and BLOOD**  
*of the* **LORD.**

*Sigebertus Gemblacensis in li-  
bro de Viris Illustribus. c. 96.*

**B**ertramus (a) Scripsit librum de Cor-  
pore & Sanguine Domini & ad b  
Carolus librum de Prædestinatione.

*Testimonium Joannis Trithemii in  
Libro de Scriptoribus Ecclesiasticis.*

**B**ertramus Presbyter & Monachus,  
in divinis Scripturis valde peritus,  
et in literis Secularium Disciplinarum e-  
gregie doctus: Ingenio subtilis & clarus E-  
loquio; nec minus vita quam doctrina in-  
signis; scripsit multa præclara opuscula, de  
quibus ad meam notitiam pauca per vene-  
runt. Ad Carolus Regem Lotharii Impe-  
ratoris Fratrem scripsit commendabile opus.

De Prædestinatione (c) lib. I.

De Corpore & Sanguine Domini lib. I:

Claruit temporibus Lotharii Impera-  
toris Anno Domini DCCCXL.

a In Gemblac. cod. erat Bertramus & in Cod. Virid  
Vallis. b Calvum

c Scripsit de Prædestinatione libros duos:

*Sigebert Gemblacensis* in his Book  
of Illustrious Men, Chap. 96.

**B**ertram \* wrote a Book of the Body  
and Blood of the Lord, and a  
Book of Predestination, to Charles,  
viz. the Bald.

The Testimony of *John Trithemius*,  
in his Book of Ecclesiastical  
Writers.

**B**ertram, a Priest and Monk, a ve-  
ry able Divine, and also well  
skilled in humane Learning; a per-  
son of a subtile Wit and great Elo-  
quence; and no less eminent for  
Sanctity than Learning, hath written  
many excellent Pieces, few of which  
have come to my knowledge. To  
K. Charles, Brother to *Lotharius* the Em-  
peror, he wrote a commendable Work.

Of Predestination a one Book.

Of the Lords Body and Blood one  
Book.

He flourished in the Reign of *Lo-  
tharius* the Emperour A. D. 840.

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\* Two MSS. of *Sigebert* call him *Ratramus*.  
a He wrote Two Books of Predestination.

INCIPIT LIBER RATRAMNI  
DE CORPORE ET SAN-  
GUINE DOMINI.

[<sup>b</sup> AD CAROLUM <sup>c</sup> MAGNUM  
<sup>d</sup> IMPERATOREM.]

P R Æ F A T I O.

**J**ussistis <sup>e</sup>, Princeps Glorioso, ut quid de  
Sanguinis & Corporis Christi My-  
sterio sentiam, vestræ Magnificentiae  
significem. Imperium quàm mag-  
nifico vestro Principatu dignum, tam  
nostræ Parvitatibus viribus constat difficilli-  
mum. Quid enim dignius Regali Provi-  
dentiâ quàm de illius sacris Mysteriis Ca-

<sup>a</sup> Ita se habet MS. Laubienfis. Apud Mabillon. Acta  
Bened. Secul. 4. par. 2. Præf. c. 1. n. 83. & 129.

<sup>b</sup> Hæc Inscriptio non est Autoris, nec extat in MS.  
Laub.

<sup>c</sup> Calvum Magni Nepotem.

<sup>d</sup> Regem.

<sup>e</sup> Jussistis ex MS. Laub. in impressis Jubes.

Here begins the Book of  
**RATRARNVS**  
 Concerning the  
**BODY and BLOOD**  
 of the **LORD.**

[To *CHARLES the Great*  
**EMPEROUR.**]

**The Preface.**

**Y**OU were pleased to command  
 me, Glorious Prince, to signi-  
 fy to your Majesty my Senti-  
 ments touching the Myſtery  
 of the Body and Blood of Chriſt.  
 Which Command is no leſs becoming  
 your Highneſs, than the Performance  
 of it is above my poor Abilities. For  
 what can better deſerve a Prince's Care,  
 than to ſee that he himſelf be Catholick  
 in his Judgment, concerning the Sacred  
 Myſteries of that God, who has pla-  
 ced him on the Royal Throne, and



INCIPIT LIBER RATRAMNI  
DE CORPORE ET SAN-  
GUINE DOMINI.

[<sup>b</sup> AD CAROLUM <sup>c</sup> MAGNUM  
<sup>d</sup> IMPERATOREM.]

PRÆFATIO.

**J**ussistis <sup>e</sup>, Princeps Glorioso, ut quid de  
Sanguinis & Corporis Christi My-  
sterio sentiam, vestræ Magnificentiæ  
significem. Imperium quàm mag-  
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<sup>a</sup> Ita se habet MS. Laubienfis. Apud Mabillon. Acta  
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 to your Majesty my Sentiments  
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 Which Command is no less becoming  
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 what can better deserve a Prince's Care,  
 than to see that he himself be Catholick  
 in his Judgment, concerning the Sacred  
 Mysteries of that God, who has placed  
 him on the Royal Throne, and

tholicè sapere, qui sibi Regale solium dignatus est contribuere, & subjectos pati non posse diversa sentire de Corpore Christi in quo constat Christianæ redemptionis summam consistere?

Dum enim quidam fidelium Corpore Sanguinisq; Christi\*, quod in Ecclesia quotidie celebratur, dicant, quod nulla sub figura, nulla sub obvelatione fiat, sed ipsius veritas nulla manifestatione paragatur; quidam verò testentur, quod hæc sub Mysterii figura continentur, & aliud sit quod corporeis sensibus appareat aliud autem quod fides aspiciat; non parva diversitas inter eos esse dignoscitur. Et cum Apostolus fidelibus scribat, ut idem sapiant & idem dicant omnes, & Schisma nullum inter eos appareat, non parvo Schismate dividuntur, qui de Mysterio Corporis, Sanguinisque Christi non eadem sentientes eloquuntur.

Quapropter vestra Regalis Sublimitas zelo fidei provocata, non equanimiter ista

\* Deest Mysterium.

not be able to endure, that his Subjects should hold different opinions concerning the Body of Christ, wherein it is evident, that the sum of our Redemption by Christ consists?

For while some of the Faithful say concerning the Body and Blood of Christ, which is daily celebrated in the Church, that there is no Vail nor Figure, but that the very thing it self is openly and really exhibited; and others of them affirm, that these things [the Body and Blood of Christ] are present in a Mystery or Figure, that it is one thing that appears to our bodily eyes, and another thing that our Faith beholds; tis plain, there is no small difference in Judgment amongst them: And whereas the Apostle writes to the Faithful, \* *That they should all think and speak the same thing, and that there be no Schism among them*; there is no small Division and Schism among those who believe and speak so differently concerning the Mystery of the Body and Blood of Christ.

Great disputes concerning the Presence of Christs Body in the Sacrament.

Wherefore your Royal Highness, mov'd with Zeal for the true Faith,

\* 1. Cor. i. 10.

perpendens, & secundum Apostoli præceptum cupiens, ut idem sentiant & idem dicant omnes, veritatis diligenter inquirat secretum, ut ad eam deviantes revocare possit. Unde non contemnit etiam ab humilibus huius rei veritatem perquirere, sciens quod tanti Secreti mysterium non nisi divinitate revelante possit agnosci, quæ sine personarum acceptione, per quoscunque delegerit, suæ veritatis lumen ostendit.

Nostræ verò tenuitati, quam sit jucundum Vestro parere imperio, tam est arduum super re a humanis sensibus remotissima, & nisi per Sancti Spiritus eruditionem non c. posse penetrare, disputare. Subditus igitur vestræ Magnitudinis iussioni, confisus autem ipsius de quo locuturi sumus suffragio, quibus potuero verbis, quid de hoc sentiam aperire tentabo, non proprio fretus Ingenio, sed Sanctorum vestigia Patrum prosequendo.

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a L. ab humanis.

b Quam nisi.

c Possem penetrare.

Vel quæ non nisi per Sancti Spiritus eruditionem non potest penetrari.

Quod

and sadly considering these divisions, The King  
and being withal desirous that as the Consults  
Apostle commands, *all men should* Ratramnus  
*think and speak the same thing*; doth in the  
diligently search out this profound Contro-  
versie.

Truth, that you may reduce those  
who err from it, and for that purpose  
disdain not to consult the meanest; well  
knowing, that so profound a Mystery  
cannot be understood, unless God re-  
veal it, who shews forth the light of  
his Truth, by whomsoever he pleases,  
without Respect of Persons.

And for my own part, your Commands  
I joyfully obey, notwithstanding the  
great difficulty I find to discourse, on a  
subject so remote from humane Under-  
standing, and which no man (unless  
taught by the Holy Ghost) can possi-  
bly penetrate. Therefore in pure O-  
bedience to your Majesty, and with  
an entire confidence of his aid, concern-  
ing whom I am to treat; I shall en-  
deavour in as proper Terms as I am a-  
ble, to deliver my sentiments on this  
subject; not relying on my own Un-  
derstanding, but following the steps of  
the Holy Fathers.

Your



**Q**uod in Ecclesia ore fidelium sonatur  
Corpus & Sanguis Christi, qua-  
rit vestrae Magnitudinis Excellentia,  
in Mystério fiat an in Veritate? id  
est, Utrum aliquid Secreti contine-  
at, quod oculis fidei solummodo pateat;  
an sine cuiuscunque velatione Myste-  
rii hoc aspectus intueatur corporis exteri-  
us, quod mentis visus inspiciat interius, ut  
totum quod agitur in manifestationis luce  
clarecat? Et utrum ipsum Corpus sit quod  
de Maria natum est & passum, mor-  
tuum & sepultum, quodque resurgens &  
caelos ascendens ad dextram Patris con-  
sident?

Harum duarum Quaestionum primam in-  
spiciamus, & ne dubietatis umbrage detine-  
amur, definiamus quid sit Figura & quid  
Veritas; ut certum aliquid remanentes no-  
verimus, quo rationis iter conicendere de-  
beamus.

Figura est obumbratio quaedam, quibus-  
dam velaminibus quod incertum ostendit;  
verbi gratia, Verbum volentes dicere Pa-  
trem nuncupamus: sicut in Oratione Domi-  
nica

**Y**our most excellent Majesty demands, Whether the Body and Blood of Christ, which is in the Church received by the mouths of the Faithful, be such in a *Mystery*, or in *Truth*? That is, Whether it contain any secret thing discernible only by the eyes of Faith; or whether without the Coverture of any Mystery, the same thing appeareth outwardly to the bodily Sight, which the eyes of the Mind do inwardly behold, so that the whole matter is apparent and manifest to our Senses? And whether it be the same Body which was Born of *Mary*, and suffered, died and was buried, and rising again and ascending into Heaven, sits at the Right Hand of the Father?

The State of the Controversie in two Questions.

Let us consider the first of these two Questions. And that we be not confounded by the Ambiguity of Terms, let us define what a *Figure* is, and what the *Truth*; that having some certain mark in our eye, we may know how the better to direct the course of our Reasoning.

The first Question discussed.

A *Figure* is a certain covert manner of Expression, which exhibits what it intends under certain Vails. For example; We call the *Word*, *Bread*, as

What a Figure is.

in

nica panem quotidianum dari nobis ex-  
postulamur, vel cum Christus in Evangelio  
loquitur, dicens, Ego sum panis vivus,  
qui de coelo descendi; vel cum seipsum  
vitem, discipulos autem palmites appel-  
lat, Ego sum ( dicens ) vitis vera, vos  
autem palmites: hæc enim omnia aliud  
dicunt & aliud innunt.

Veritas vero est rei manifestæ demon-  
stratio, nullis umbrarum imaginibus ob-  
velatæ, sed puris & apertis, utque plani-  
us eloquamur, naturalibus significationibus  
insinuatæ; utpote cum dicitur, Christus  
natus de Virgine, passus, crucifixus, mor-  
tuus & sepultus; nihil enim hic figuris ob-  
velantibus adumbratur, verum rei veritas  
naturalium significationibus verborum of-  
tenditur, neque aliud hic licet intelligi  
quam dicitur. At in superioribus non ita;  
Nam substantialiter nec Panis Christus,  
nec Vitis Christus, nec palmites Apostoli.  
Quapropter hic Figura, superius verò  
Veritas in narratione monstratur, id est,  
nuda & aperta Significatio.

And thus we see the difference between the  
figure and the thing signified. The figure is  
that which is used to represent the thing  
signified. The thing signified is that which  
is represented. The figure is that which is  
used to represent the thing signified. The  
thing signified is that which is represented.  
We call the Word, Bread, as  
simple.

in the Lords Prayer, we beg that God would give us *our daily bread*: Or as Christ in the Gospel speaks, \* *I am the living bread that came down from Heaven.* Or when he calls himself a *Vine*, and his Disciples *Branches*, saying, || *I am the true Vine, and ye are the Branches.* In all these instances, one thing is said and another thing is understood.

*The Truth* is the Representation of What the  
the very thing it self, not veiled with Truth is.  
any Shadow or Figure, but expressed  
according to the pure and naked (or  
to speak more plainly yet) natural  
Signification of the words. As when  
we say that Christ was born of a Vir-  
gin, Suffered, was Crucified, Dead  
and Buried: Here is nothing shadow-  
ed out under the coverture of Figures,  
but the very Truth of the thing is ex-  
pressed, according to the natural Signi-  
fication of the words; nor is any thing  
here understood but what is said.  
But in the forementioned Instances it is  
not so. For in Substance, neither is  
Christ *Bread*, or a *Vine*, nor the A-  
postles *Branches*. These are *Figures*,

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\* John 6. 51.

|| John 15. 1, 5.

but

Nunc redeamus ad illa, quorum causae dictae sunt istae, videlicet Corpus et Sanguinem Christi. Si enim nulla sub figura mysterium illud peragitur, jam mysterium non rite vocatur; quoniam mysterium dici non potest, in quo nihil est additum, nihil a corporalibus sensibus remotum, nihil aliquo velamine contextum. At ille Panis quæper sacerdotis ministerium Christi Corpus efficitur, aliud exterius humanis sensibus ostendit, et aliud interius fidelium mentibus clamat. Exterius quidem panis, quod ante fuerat, forma prætenditur, Color ostenditur, Sapor accipitur: Ast interius longe aliud mûdo pretiosius multoque excellentius intimatur, quia cæloste, quia divinum, id est, non sensibus carnis, sed animi fidelis contuitu, vel Christi corpus ostenditur quod aspicitur, vel accipitur vel comeditur.

Vinum quoque quod sacerdotali Consecratione Christi Sanguinis efficitur sacramentum, aliud superficie tenus ostendit, aliud inte-



but in the other, the plain and naked Truth is related.

Now let us return to the Subject which hath occasioned the saying of all this, viz. the Body and Blood of Christ. If there be no figure in that Mystery, it is not properly called a Mystery; for that cannot be said to be a Mystery, which hath nothing secret, nothing remote from our bodily Senses, nothing covered under any Vail. But as for that Bread which by the Ministry of the Priest becomes Christs Body, it sheweth one thing outwardly to our Senses, and inwardly proclaims quite a nother thing to the minds of the Faithful. That which outwardly appears is Bread, as it was before in Form, Colour and Taste: But inwardly there is quite another thing presented to us, and that much more precious and excellent, because it is Heavenly and Divine: that is, The thing which is beheld, received, and eaten, appears to be the Body of Christ, not to our carnal Senses, but to the sight of the believing Soul.

He proves the Sacrament to be a Figure from the notion of a Mystery or a Sacrament.

Likewise the Wine, which by the Priests Consecration, is made the Sacrament of Christs Blood, appears one thing



interius continet. Quid enim aliud in superficie quam substantia vini conspicitur? Gustata, vinum sapit; Odata, vinum redolet: Inspecta, vini color intuetur. At interius si consideres, jam non liquor Vini, sed liquor Sanguinis Christi, credentium mentibus & sapit dum gustatur, & agnoscitur dum conspicitur, & probatur dum odoratur. Hec ita esse dum nemo potest abnegare, claret quia panis ille, vinumque figurate Christi Corpus & Sanguis existit. Non enim secundum quod videtur, vel carnis species in illo pane cognoscitur, vel in illo vino cruoris unda monstratur, cum tamen post Mysticam Consecrationem nec panis jam dicitur nec vinum, sed Christi Corpus & Sanguis.

Nam si secundum quosdam figurate nihil hic accipitur, sed totum in veritate conspicitur, nihil hic fides operatur, quoniam nihil spirituale geritur, sed quicquid illud est totum secundum Corpus accipitur. Et cum Fides secundum Apostolum sit rerum argumentum non apparentium, id est,

thing outwardly, and inwardly contains another : For what doth outwardly appear but the substance of Wine ? Taste it, there is the relish of Wine ; smell it, there is the scent of Wine ; behold it, there is the colour of Wine. But if you consider it inwardly, then it is not the Liquor of Wine, but the Liquor of Christs Blood, which is tasted, seen, and smelt. Since these things are undeniable, 'tis evident, that the Bread and Wine are *Figuratively* the body and blood of Christ : As to outward appearance, there is neither the Likeness of Flesh to be seen in that bread, nor the Liquor of blood in that wine, and yet after the mystical Consecration, they are no longer called Bread and Wine, but the body and blood of Christ.

If according to the opinion of some men, here is nothing figuratively taken, but the whole matter is real, then Faith operates nothing, here is nothing spiritual done, but the whole is to be understood altogether corporally. And seeing \* *Faith* is according to the Apostle

Another  
Argument  
from the  
nature of  
Faith.

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\* Heb. 11. 1.

non earum que videntur, sed quæ non videntur substantiarum, nihil tunc secundam fidem accipiemus, quoniam quicquid existat secundum corporis sensus diiudicamus. Et nihil absurdius quam panem Carnem accipere, et vinum Sanguinem dicere. Nec jam Mysterium erit in quo nihil secreti, nihil ablati continebitur.

Et quomodo jam Corpus Christi & Sanguis dicitur, in quo nulla permutatio facta esse cognoscitur? Omnis enim permutatio aut ex eo quod non est in id quod est effectus, aut ex eo quod est in id quod non est aut ex eo quod est in id quod est. In isto autem sacramento si tantum in veritatis simplicitate consideretur & \* aliud credatur, quam quod aspiat, nulla permutatio facta cognoscitur. Nam nec ex eo quod non erat transitus in aliquid quod sit, quomodo sit transitus in rebus nascentibus: Siquidem non erant prius, sed ut sint, ex non esse ad id quod est esse transfecerunt. Hic vero panis & vinum prius fuere quam transitum in sacramentum Corporis & Sanguinis Christi fecerunt.

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\* Deest non, quod habetur in edit. Colon. 1551.

*the Evidence of things that appear not,*  
 that is, not of Substances which are  
 seen, but of such as are not seen; we  
 here shall receive nothing by Faith, be-  
 cause we judge of the whole matter by  
 our bodily Senses. And nothing is  
 more absurd, than to take Bread for  
 Flesh, or to say that Wine is Blood:  
 Nor can that be any longer a Mystery  
 in which there is no Secret, no hidden  
 thing contained.

And how can that be stiled Christs *There*  
 body and blood, in which there is not *must be a*  
 any change known to be made? For *Spiritual*  
 every change is either from *not being to* *change,*  
*being*, or from *being to not being,* or *for there*  
*else one being into another.* But in this *is a Physi-*  
 Sacrament, if the thing be considered *cal change*  
 in simplicity and verity, and nothing *wrought*  
 else be believed but what is seen, we *in the Sa-*  
 know of no change at all made. For *crament.*  
 there is no change from *not being to*  
*being*, as in the production of things. *No Ge-*  
 Since such did not exist before, but past *neration.*  
 from a state of Non-entity into Being.  
 Whereas here Bread and Wine were real  
 Beings before they became the Sacra-  
 ment of Christs body and blood.

Nor is here a passage from being, to *Nor Cor-*  
 not being, as there is in things decay-  
 ruption.

*Sed nec ille Transitus qui fit ex eo quod est esse ad id quod est non esse, qui transitus in rebus per defectum occasum patientibus existit. Quicquid enim interit, prius subsistendo fuit; nec interitum pati potest quod nunquam fuit. Hic quoque non iste transitus factus esse cognoscitur; quoniam secundum veritatem species creaturæ quæ fuerat ante permansisse cognoscitur.*

*Item illa permutatio quæ fit ex eo quod est in id quod est, quæ perficitur in rebus qualitatis varietatem patientibus (verbi grati i, quando quod nigrum fuerat in album demutatur) nec hic facta esse cognoscitur: nihil enim hic vel tactu, vel colore vel sapore permutatum esse deprehenditur. Si ergo nihil hic est permutatum, non est aliud quam ante fuit. Est autem aliud, quoniam panis Corpus & vinum Sanguis Christi facta sunt. Sic enim ipse dixit Accipite & comedite, hoc est corpus meum. Similiter et de calice loquens dicit, Accipite & bibite, hic est Sanguis Novi Testamenti, qui pro vobis fundetur.*

*Querendum ergo est ab eis qui nihil hic figurate volunt accipere, sed totum in veritatis simplicitate consistere, secundum quod de-*



ed and corrupted : For what ever perisheth once did subsist, and that cannot perish that never was. Now it is certain, that there is no change of this kind made, for 'tis well known, that the Nature of the creatures remains in truth, the very same that they were before.

And as for that sort of change, whereby one thing is rendred another, which is seen in things liable to vary in their qualities ; ( as for example, when a thing that was black is made white ; ) it is plain, that this change is not made here. For we can perceive no alteration here either as to touch, colour, or tast. Therefore if nothing be changed, [the Elements] are nothing but what they were before. And yet they are another thing, for the Bread is made the body, and the Wine is made the Blood of Christ. For he himself hath said, \* *Take, Eat this is my Body.* And likewise speaking of the Cup, he saith, † *Take and Drink, this is my Blood of the New Testament which shall be shed for you.*

No Alteration.

I would now enquire of them who will take nothing figuratively, but will have the whole matter plainly and

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\* *Math. 26. 26.* † *Mark 14. 24.*



demutatio facta sit, ut jam non sint quod ante fuerunt, videlicet panis atque vinum, sed sint corpus atque sanguis Christi? Secundum speciem namque creaturæ, formamque rerum visibilium, utrumque hoc, id est panis & vinum, nihil habent in se permutatum. Et si nihil permutationis pertulerunt, nihil aliud existunt quam quod prius fuere.

Cernis Sublimitas vestra, Princeps gloriose, quo aliter sentientium intellectus evadat, negant quod affirmare creduntur, & quod credunt destruere comprobantur. Corpus enim Sanguinemque Christi fideliter consitentur, & cum hoc faciunt, non hoc jam esse quod prius fuere proculdubio protestantur. Et si aliud sunt quam fuere mutationem accipere. Cum hoc negari non possit, dicant secundum quid permutata sunt? corporaliter enim nihil in eis cernitur esse permutatum. Fatebuntur igitur necesse est, aut mutata esse secundum aliud quam secundum Corpus, ac per hoc, non hoc esse quod in veritate videntur, sed aliud quod non esse secundum existentiam propriam cernuntur, aut si hoc profiteri noluerint, compellentur negare

Cor-

really transacted. In what respect is this change made, so that the things are not now what they were before, to wit, bread and wine, but the body and blood of Christ? For as to the Nature of the creature, and the form of the visible things, both (to wit) the bread and wine, have nothing changed in them. And if they have undergone no change, they are nothing but what they were before.

Your Highness sees, Illustrious Prince, the tendency of their opinion who think otherwise: they deny what they seem to affirm, and plainly overthrow what they believe. For they faithfully confess the body and blood of Christ, and in so doing, no doubt they profess that [the Elements] are not what they were before. And if they now are other than they were before, they have admitted some change. This [inference] being undeniable, let them now tell us, in what respect they are changed? for we see nothing corporally changed in them. Therefore, they must needs acknowledge, either that they are changed in some other respect than that of their bodies, and thereby are become not what in truth

They who will admit no figure in the Sacrament, contradict themselves.

Corpus esse Sanguinemque Christi, quod nefas est non solum dicere, verum etiam cogitare.

At quia consentitur & Corpus & Sanguinem Christi esse, nec hoc esse potuisse nisi facta in melius commutatione, neque ista commutatio corporaliter sed spiritualiter facta sit, necesse est ut jam figurate facta esse dicatur : quoniam sub velamento corporei panis, corporeique vini, spirituale corpus Christi, spiritualisque sanguis existit. Non quod duarum sint existentiae rerum inter se diversarum corporis videlicet & Spiritus, verum una eademque res secundum aliud species panis & vini consistit, secundum aliud autem Corpus & Sanguis Christi. Secundum namque quod utrumque corporaliter contingitur species sunt creaturae corporeae ; secundum potentiam verò, quod spiritualiter factae sunt, Mysteria sunt Corporis, & Sanguinis Christi.

they appear to be, but somewhat else, which they do not appear to be according to their proper Existence; or if they will not acknowledge this, they will be compelled to deny that they are Christs Body and Blood; which is abominable not only to speak, but even to think.

But since they do confess them to be the Body and Blood of Christ, which they could not have been, but by a change for the better, nor is this change wrought Corporally, but Spiritually: It must necessarily be said to be wrought *Figuratively*. Because under the Vail of material Bread, and material Wine; the Spiritual Body, and Spiritual Blood of Christ do exist: Not that there are together existing, two natures so different, as a Body and Spirit: But one and the same thing, in one respect, hath the nature of Bread and Wine; and in another respect, is the Body and Blood of Christ. For both as they are Corporally handled, are in their nature Corporeal creatures; but according to their Virtue, and what they are Spiritually made, they are *Mysteries* of the Body and Blood of Christ.

let

Consideramus Fontem sacri Baptisma-  
tis, qui fons vite non immerito nuncu-  
patur, quia descendentes in se meliores  
vitae novitate reformat, et de peccatis  
mortuis viventes iustitiae donat. Nam  
secundum quod aqua conspicitur esse ele-  
mentum istam potentiam obtinet? Atte-  
men nisi sanctificationis virtutem obtine-  
ret, habens vitiorum nequaquam diluere  
posset. Et nisi vigilem vitae contineret,  
nullo modo mortuis prestare vitam vule-  
rat, mortuis quidem non tantum sed animis.  
In eo tamen fonte si consideratur solum-  
modo quod horrenum aspiciat sensus, ele-  
mentum fluidum conspicitur, corruptioni  
subiectum, nec nisi corpora lavandi poten-  
tiam obtinere. Sed accessit Sancti Spiri-  
tus per Sacerdotis consecrationem virtus,  
et efficax facta est non solum corpora  
verum etiam animas diluere et spiri-  
tuales sordes spirituali potentia dilua-  
re.

Ecce in uno eodemque elemento uno  
videmus inesse sibi resistentia, id est  
corruptioni subjacens incorruptionem pra-  
stare, et vitam non habens vitam con-  
tribuere. Cognoscitur ergo in isto Fonte  
et

Let us consider the font of Holy He Il-  
 Baptism, which is not undeservedly lustrates  
 filled the Fountain of Life, because it the mat-  
 regenerates those who descend into it, ter by  
 to the Nowness of a better Life; and ring the  
 makes those who were dead in Sins, two Sa-  
 alive unto Righteousness. Is it the craments  
 visible Element of Water, which hath of Bap-  
 this efficacy? Verily, unless it had tism, and  
 obtained a Sanctifying virtue, it could the Lords  
 Body.  
 by no means wash away the stain of  
 our Sins: And if it had not a quick-  
 ning Power, it could not at all give  
 Life to the Dead. The Dead, I mean  
 not as to their Bodies, but their Souls.  
 Yet if in that Fountain you consider  
 nothing but what the bodily Sense be-  
 holdeth, you see only a fluid Ele-  
 ment, of a corruptible Nature, and  
 capable of washing the Body only.  
 But the Power of the Holy Ghost,  
 came upon it by the Priests Consecra-  
 tion, and it obtained thereby an effica-  
 cy to wash not the Bodies only, but also  
 the Souls of Men; and by a Spiritual  
 virtue, to take away their Spiritual  
 filth.

Behold, how in one and the same  
 Element, are seen two things contra-  
 ry to each other; a thing Corrupti-  
 ble



& inesse quod Corporis sensus attingat,  
 & idcirco mutabile atque corruptibile;  
 & rursus inesse quod fides sola conspi-  
 ciat, & ideo nec corrumpi posse, nec  
 vitæ discrimen accipere. Si requiras  
 quod superficie tenus levat, elementum  
 est, si verò perpendas quod interius pur-  
 gat, virtus vitalis est, virtus Sancti-  
 ficationis, virtus Immortalitatis. Igitur  
 in Proprietate humor corruptibilis, in  
 Mysterio verò virtus sanabilis.

Sic itaque Christi Corpus & Sanguis  
 superficie tenus considerata, creatura est  
 mutabilitati corruptelæque subjecta. Si  
 Mysterii verò perpendas virtutem, vi-  
 ra est participantibus se tribuens immor-  
 talitatem. Non ergo sunt idem quod cer-  
 nuntur & quod creduntur: Secundum  
 enim quod cernuntur corpus pascunt cor-  
 ruptibile, ipsa corruptibilia. Secundum  
 vero quod creduntur animas pascunt in  
 æternum victuras, ipsa immortalia.

ble, giving Incorruption; and a thing without Life, giving Life. It is manifest then, that in the Font, there is both somewhat, which the bodily sense perceiveth, which is therefore mutable and corruptible; and somewhat which the Eye of Faith only beholds, and therefore is neither Corruptible nor Mortal. If you inquire what washes the outside, it is the Element; but if you consider what purgeth the inside, it is a quickening power, a sanctifying power, a power conferring immortality. So then in its own nature, it is a Corruptible Liquor, but in the Mystery 'tis a Healing Power.

Thus also the body and blood of Christ, considered as to the outside only, is a creature subject to change and Corruption. But if you ponder the efficacy of the Mystery, it is Life conferring Immortality, on such as partake thereof. Therefore they are not the same things which are seen, and which are believed. For the things seen, feed a Corruptible body, being corruptible themselves. But those which are believed, feed immortal Souls, being themselves immortal.

The

*Apostolus quoque scribens Corinthiis ait; Nescitis quoniam patres nostri omnes sub nube fuerunt; & omnes Mare transierunt, & omnes in Mose baptizati sunt in nube & in mari, & omnes eandem escam spiritualem manducaverunt; & omnes eundem potum spirituales biberunt? Bibe-  
bant autem de spiritali consequenti eos petra; Petra autem erat Christus.*

*Animadvertimus & mare Baptismi speciem prætulisse & nubem; patresq; prioris Testamenti in eis, id est, in nube sive mari Baptizatos esse. Num vel mare secundum quod elementum videbatur, Baptismi potuit habere virtutem? vel nubes juxta quod densioris crassitudinem aeris ostendebat, populum Sanctificare quiverit? Nec tamen Apostolum in Christo locutum audent dicere, quod non verè dixerit, patres nostros in nube & in mari esse Baptizatos.*

*Et quamvis Baptismus ille formam Baptismatis Christi quod hodie geritur in Ecclesia prætulerit, Baptismum tamen extitisse & in eo patres nostros Bapti-*

The Apostle also writing to the Corinthians, saith, \* Know ye not, how that all our Fathers were under the Cloud, and all passed through the Sea and were all Baptized unto Moses in the Cloud, and in the Sea, and did all eat the same Spiritual Meat, and did all Drink the same Spiritual Drink, for they drank of that Spiritual Rock that followed them: And that Rock was Christ. We see both the Sea and the Cloud bore a resemblance of Baptism; and that the Fathers of the Old Testament were Baptized in them; viz. the Cloud and the Sea: Now could the Sea, as a visible Element, have the power of Baptizing? or could the Cloud as a condensation of the Air, Sanctify the People? And yet we dare not say, but that the Apostle who spake in Christ, did truly affirm, that our Fathers were Baptized in the Cloud, and in the Sea.

And although that Baptism did only pre-figure the Christian Baptism, now Celebrated in the Church; yet that it was Baptism, and that our Fathers

This is further illustrated by the Baptism of the Fathers in the Sea and Cloud and by the Manna and Spiritual Rock, which afforded Meat and Drink to the Fathers.

\* 1. Cor. 10. 2, 3.

Baptizatos fuisse nullus negare sanus  
 audebit, nisi verbis Apostoli contradi-  
 cere vesanus præsumpserit. Igitur &  
 mare & nubes non secundum hoc quod  
 Corpus extiterant, sanctificationis mun-  
 ditiam præbuere; verum secundum  
 quod invisibiliter Sancti Spiritus sancti-  
 ficationem continebant. Erat namq;  
 in eis & \* visibilis forma quæ Cor-  
 poreis sensibus appareret, non in imagi-  
 ne sed in veritate; Et interius spiri-  
 tualis potentia refulgebat quæ non car-  
 nis Oculis, sed mentis Luminibus appa-  
 reret.

Similiter Manna populo de celo da-  
 tum, & aqua profluens de petra,  
 corporales extiterant, & corporaliter po-  
 pulum vel pascebant, vel potabant; at-  
 tamen Apostolus vel illud Manna vel  
 illam aquam spirituales escam, &  
 spirituales potum appellat. Cur hoc?  
 Quoniam inerat Corporeis illis substan-  
 tiis Spiritualis verbi potestas, quæ Men-  
 tes potius quam Corpora credentium  
 pasceret atque potaret. Et cum cibus

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\* Mendoſa proculdubio eſt lectio in omnibus Rattram-  
 ni quot quot vidi editionibus inviſibilis.



were therewith Baptized, no man in his wits will deny. None but a man that would presume expressly to contradict the Words of the Apostle: Therefore both the *Sea* and *Cloud* did sanctifie and cleanse; not as they were meer bodily Substances, but as they did invisibly contain the sanctifying Power of the Holy Ghost: For there was in them both a visible Form appearing to the bodily Eyes, not in Image, but in Truth; and also a spiritual Virtue, shining within, which was not discernible by the bodily Eyes, but by those of the Mind.

Likewise the Manna which was given the People from Heaven, and the Water flowing out of the Rock, were corporeal Substances, and were both Meat and Drink for the nourishment of the Peoples Bodies. Nevertheless the Apostle calls even that Manna, and that Water, spiritual Meat, and spiritual Drink. Why so? Because there was in those bodily Substances a spiritual Power of the Word, which rather fed and gave Drink to the Minds, than the Bodies of the Faithful. And whereas that Meat



vel potus ille futuri corporis Christi sanguinisque mysterium quod celebrat Ecclesia præmonstraret, eandem tamen escam spiritualem manducasse, & eundem potum spiritualem bibisse Patres nostros Sanctus Paulus asseverat.

Quæris fortasse, Quam eandem? Nimirum ipsam quam hodie Populus Credentium in Ecclesiâ manducat & bibit. Non enim licet diversa intelligi, quoniam unus idemque Christus est, qui & populum in deserto in Nube & in Mari baptizatum sua carne parvit, suo sanguine tunc potavit, & in Ecclesiâ nunc Credentium populum sui corporis pane, sui sanguinis undâ pascit & potat.

Quod volens Apostolus intimare, cum dixisset Patres nostros eandem escam spiritualem manducasse, eundemque potum spiritualem bibisse, consequenter adjecit, Bibebant autem de spiritali consequenti eos Petrâ; Petra autem erat Christus. Ut intelligeremus in deserto Christum in spiritali petrâ constituisse, & sui sanguinis undam populo præbuisse, qui postea Corpus

and Drink prefigured the future Mystery of the Body & Blood of Christ, which the Church now celebrates. St. Paul nevertheless affirms, That *our Fathers did eat the same spiritual Meat, and drank the same spiritual Drink.*

Perhaps you will ask, What same ? Even the very self-same [Food] which the Faithful now eat and drink in the Church. Nor may we think them different, since it is one and the same Christ, who then in the Wilderness fed the People, that were Baptized, in the Cloud and in the Sea with his own Flesh, and made them to drink his own Blood, and who now, in the Church, feeds the Faithful with the Bread of his Body, and makes them to drink the Liquor of his Blood.

*In what sense the Fathers eat and drank the same spiritual Meat and Drink with us.*

The Apostle intending to intimate thus much, when he had said that our Fathers did eat the same Spiritual Meat, and drank the same Spiritual Drink ; he adds: *And they all drank of that Spiritual Rock which followed them, and that Rock was Christ :* To the end we might understand, that in the Wilderness Christ was in the spiritual Rock, and gave the Liquor of his Blood to the People ; who afterwards

*Corpus de Virgine sumptum, & pro salute Credentium in cruce suspensum, nostris sæculis exhibuit, & ex eo sanguinis undam effudit, quo non solum redimeremur, verum etiam potaremur.*

\* Existit  
in Edit.  
Colon.

*Mirum certè quoniam incomprehensibile & inæstimabile! Nondum hominem assumpserat, nondum pro salute mundi mortem degustaverat, nondum sanguine suo nos redemerat, & jam nostri patres in deserto per escam spiritua-lem, potumque invisibilem ejus Corpus manducabant, & ejus Sanguinem bibe-  
bant, velut testis \* existat Apostolus, clamans, Eandem escam spiritua-lem manducasse, eundem potum spiritu-alem bibisse Patres nostros. Non  
istæ Ratio quæ fieri potuerit disquirenda, sed Fides quod factum sit adhibenda. Ipse namque qui nunc in Ecclesiâ omni-  
potenti virtute Panem & Vinum in sui Corporis carnem, & proprii cruoris un-  
dam spiritualiter convertit, ipse tunc quoque Manna de cælo, datum Corpus su-  
um & Aquam de Petrà profusam pro-  
prium sanguinem invisibiliter operatus  
est.*

*Quod*

\* in our times exhibited his Body, born of a Virgin, and crucified for the Salvation of such as believe; out of which he shed streams of Blood, whereof we are made to drink, and not only redeemed therewith.

\* That is,  
under the  
Gospel.

Truly it is wonderful, because it is incomprehensible and inestimable! He had not yet assumed Man's Nature; he had not yet tasted of Death for the Salvation of the World; he had not yet redeemed us with his Blood, whenas our Fathers in the Wilderness, even then in their spiritual Meat, and invisible Drink, did eat his Body, and drink his Blood, as the Apostle testifies; saying, *That our Fathers did eat the same spiritual Meat, and drank the same spiritual Drink.* Now we must not enquire how that could be; but must believe that it was so: For he, who now in the Church, doth by his Almighty Power, spiritually change Bread and Wine into the Flesh of his own Body, and the Liquor of his own Blood, he also did invisibly make the Manna given from Heaven, his own Body, and the Water issuing from the Rock, his own Blood.

*Quod intelligens David, in Spiritu Sancto protestatus est; Panem, inquit, Angelorum manducavit homo. Ridiculum namque est opinari, quod Manna corporeum Patribus datum cœlestem pascat exercitum, aut tali vescantur edulio, qui divini Verbi saginantur epulis. Ostendit certe Psalmista, vel magis Spiritus Sanctus loquens in Psalmistâ, vel quid Patres nostri in illo Manna cœlesti perceperunt, vel quid Fideles in Mystério Christi credere debeant. In utroque Christi certe innuitur, qui & Credentium animas pascit, & Angelorum cibus existit. Utrumque hoc incorporeo gustu, nec corporali saginâ, sed spiritualis Verbi virtute.*

*corporeis*

*Et Evangelista narrante cognovimus, Quod Dominus Iesus Christus priusquam pateretur, accepto pane, gratias egit, & dedit Discipulis suis, dicens, Hoc est Corpus meum, quod pro vobis datur, hoc facite in meam commemorationem. Similiter & Calicem*

*postquam*

Which *David* understanding, spake by the Holy Ghost, saying, (a) *Man did eat Angels Food.* For it is ridiculous to imagine, That the corporeal Manna given to the Fathers, doth feed the Heavenly Host; or that they use such Diet, who are satiated with Feasting on the Divine Word. The *Psalmist*, or rather, the Holy (b) Ghost speaking by the *Psalmist*, teacheth us, both what our Fathers received in that Heavenly Manna, and what the Faithful ought to believe in the Mystery of Christ's Body. In both certainly Christ is signified; who both feeds the Souls of the Faithful, and is the Food of Angels: And both he doth and is by a spiritual Relish, not by becoming bodily Food, but by virtue of the spiritual Word.

We are taught also by the *Evangelist*, That our Lord Jesus Christ, before he suffered, took Bread, and when he had given Thanks, he gave it to his Disciples; saying, *This is my Body which is given for you; do this in remembrance of me.* Likewise the Cup after he had

*He argues from the Institution of this Sacrament before our Lord's Passion.*

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(a) *Psal.* 78. 25. (b) *Marth.* 26. 26, 27, 28.  
*Luke* 22. 19, 20.



postquam cœnavit, dicens, Hic est Calix novum Testamentum in sanguine meo, qui pro vobis fundetur. Videmus nondum passum esse Christum, & jam tamen sui corporis & sanguinis Mysterium operatum fuisse. Non enim putamus ullum Fidelium dubitare panem illum fuisse Christi Corpus effectum, quod Discipulis donans, dicit, Hoc est Corpus meum, quod pro vobis datur; sed neque Calicem dubitare sanguinem Christi continere, de quo ait, Hic est Calix novum Testamentum in sanguine meo, qui pro vobis fundetur. Sicut ergo paulo antequam pateretur Panis substantiam, & Vini Creaturam convertere potuit in proprium Corpus quod passurum erat, & in suum sanguinem qui post fundendus extabat, sic etiam in deserto Manna & Aquâ de petrâ in suam Carnem & Sanguinem convertere prævaluit, quamvis longè post & Caro illius in cruce pro nobis pendenda, & Sanguis ejus in ablutionem nostram fundendus superabat.

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Hic etiam considerare debemus quem-  
admodum sit accipiendum quod ipse dicit;  
Nisi

supped, saying, *This Cup is the New Testament in my Blood, which shall be shed for you.* You see Christ had not yet suffered, and yet nevertheless he celebrated the Myſtery of his own Body and Blood. For I am confident, no Chriſtian doubts, but that Bread was made the Body of Chriſt, which he gave to his Diſciples, ſaying, *This is my Body which is given for you*; or but the Cup contains the Blood of Chriſt, of which he alſo ſaith, *This Cup is the New Testament in my Blood, which ſhall be ſhed for you.* Wherefore, as a little before his Paſſion, he could change the Subſtance of Bread, and the Creature of Wine, into his own Body, which was to ſuffer, and his own Blood, which was to be ſhed; ſo alſo could he in the Wilderneſs change Manna, and Water out of the Rock, into his Body and Blood, though it were a long time after, ere that Body was to be crucified for us, or that Blood to be ſhed, to waſh us.

Here alſo we ought to conſider how *He ex-*  
 thoſe Words of our Saviour are to *pounds*  
 be underſtood, wherein he ſaith, *Joh. 6. 53.*

(a) Except

Nisi manducaveritis carnem filii hominis, & sanguinem ejus biberitis, non habebitis vitam in vobis. Non enim dicit, quòd Caro ipsius quæ pependit in cruce, particulatim considenda foret, & à Discipulis manducanda, vel Sanguis ipsius quem fufurus erat pro mundi redemptione, Discipulis dandus esset in potum. Hoc enim scelus esset, si secundum quod infideles tunc acceperunt, à Discipulis vel Sanguis ejus biberetur, vel Caro comederetur.

Propter quod in consequentibus ait Discipulis, non infideliter sed fideliter verba Christi suscipientibus, nec tamen adhuc quomodo illa verba forent intelligenda penetrantibus; Hoc vos scandalizat (inquiens) Si ergo videritis filium hominis ascendentem ubi erat prius? tanquam diceret, Non ergo Carnem meam vel Sanguinem meum vobis corporaliter comedendam, vel bibendam per partes distributum (a) distribuendum putetis, cum post resurrectionem visuri sitis me. cælos ascensurum cum

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(a) Distribuendum redundat non sine vitio syntaxeos.

(a) *Except ye eat the Flesh of the Son of Man, and drink his Blood, you have not Life in you.* For he doth not say, that his Flesh which hung on the Cross, should be cut in pieces, and eaten by his Disciples; or that his Blood, which he was to shed for the Redemption of the World, should be given his Disciples to drink: For it had been a Crime for his Disciples to have eaten his Flesh, and drunk his Blood, in the sense that the unbelieving Jews then understood him.

Wherefore, in the following words he saith to his Disciples, who did not disbelieve that Saying of Christ, though they did not yet penetrate the true Meaning of it. (b) *Doth this offend you? What if ye shall see the Son of Man ascending up where he was before?* As though he should say, Think not that you must eat my Flesh, and drink my Blood corporally, divided into small pieces; for, when after my Resurrection, you shall see me ascend into

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(a) John 6. 53. (b) John 6. 61, 62.

the

*integri corporis sive sanguinis mei plenitudine. Tunc intelligetis quodd non sicut Infideles arbitrantur, carnem meam à Credentibus comedendam, sed verè per Mysterium Panem & Vinum in Corporis & Sanguinis mei (a) conversam Substantiam à credentibus sumendam.*

*Et consequenter Spiritus est, (inquit) qui vivificat, Caro non prodest quicquam. Carnem dicit quicquam non prodesse, illo modo sicut Infideles intelligebant, alioquin vitam præbet, sicut à Fidelibus per Mysterium sumitur. Et hoc quare? Ipse manifestat cum dicit, Spiritus est qui vivificat. In hoc itaq; Mysterio Corporis & Sanguinis spiritualis est operatio quæ vitam præstat, sine cujus operatione Mysteria illa nihil prosunt; quoniam Corpus quidem pascere possunt, sed Animam pascere non possunt.*

*Hic jam suboritur Quæstio, quam plurimi proponentes loquuntur, non in Figura,*

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(a) 2. Lege Conversa.

the Heavens with my Body entire, and all my Blood : Then you shall understand that the Faithful must eat (a) my Flesh , not in the manner which these Unbelievers imagine ; but that indeed Believers must receive it, Bread and Wine being mystically turned into the substance of my Body and Blood.

And after, (b) *It's the Spirit*, saith he, *that quickneth, the Flesh profiteth nothing.* He saith , *the Flesh profiteth nothing*, taken as those Infidels understood him, but otherwise it giveth Life, as it is taken mystically by the Faithful. And why so ? He himself shews, when he saith, *It is the Spirit that quickneth* : Therefore in this Mystery of the *Body and Blood* of Christ, there is a spiritual operation, which giveth Life ; without which Operation the Mysteries profit nothing ; because they may indeed feed the Body, but cannot feed the Soul.

Now there ariseth a Question , moved by many , who say that these things are done not in a Figure, but

*He accuses the Doctrine of his Adversaries, as contrary to the Judgment of the in Fathers.*

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(a) John 6. 53. (b) Verse 66.



*sed in Veritate ista fieri. Quod dicentes Sanctorum Scripta Patrum contraire comprobantur.*

*Sanctus (a) Augustinus, Doctor Ecclesiae praecipuus, in Libro De Doctrina Christiana tertio taliter scribit: Nisi manducaveritis (inquit Salvator) Carnem Filii hominis, & biberitis Sanguinem ejus, non habebitis vitam in vobis. Facinus (b) & Flagitium videtur jubere: Figura ergo est praecipiens Passioni Domini esse communicandum, & suaviter atque utiliter recondendum in memoria quod pro nobis ejus Caro crucifixa & vulnerata sit. Cernimus quod Doctor iste Mystera Corporis & Sanguinis Christi sub Figura dicit à Fidelibus celebrari: nam Carnem illius, Sanguinemque ejus sumere carnaliter, non Religionis dicit esse, sed Facinoris. De quibus fuerant illi, qui in Evangelio Dicta Domini non spiritualiter, sed carnaliter intelligentes, recesserunt ab eo, & jam cum illo non ibant.*

*Item in Epistola ad Bonifacium Episcopum scribens, inter reliqua, sic ait, Nempe, saepe ita loquimur, Ut Pascha propinquante, dicamus crastinam*

*(a) 3. Aug. De Doct. Christ. lib. 3. c. 16. (b) 4. Vel Flagitium in impressis.*

in Truth; but in so saying, they plainly contradict the Writings of the Fathers

Saint *Augustine*, an eminent Doctor of the Church, in his Third Book, *De Doctrina Christiana* writes thus (a) *Except ye eat the Flesh of the Son of Man (saith our Saviour) and drink his Blood, you shall not have Life in you. He seems to command a flagitious Crime: Therefore the Words are a FIGURE, requiring us to communicate in our Lord's Passion, and sweetly, and profitably to lay up this in our Memory, that his Flesh was crucified and wounded for us. We see this Doctor saith, that the Mytery of Christ's Body and Blood is celebrated by the Faithful under a FIGURE. For he saith, to receive his Flesh and Blood carnally, is not an Act of Religion, but of Villany. For which Cause, they in the Gospel, who took our Saviour's Words not Spiritually, but Carnally, departed from him, and followed him no more.*

St. Augustine quoted.

Likewise in his Epistle to *Boniface*, a Bishop, among other things, he saith thus; *We often speak in this manner, when Easter is near, we say, to morrow, or the next day is the Lord's Passion, although*

vel perendinam Domini Passionem, cum ille ante tam multos annos passus sit, nec omnino nisi semel illa Passio facta sit. Nempe, ipso die Dominico dicimus, hodie Dominus resurrexit, cum ex quo \* resurrexerit tot anni † transierint. Cur nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, nisi quia istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus? Ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus, & dicatur illo die fieri propter Sacramenti celebrationem, quod non illo die, sed jam olim factum || sit. Nonne semel immolatus est Christus in seipso? Et tamen in Sacramento non solum per omnes Paschæ Solennitates, sed omni die populis immolatur. Necutique mentitur qui interrogatus, eum responderit immolari. Si enim Sacramenta quandam similitudinem \* rerum earum, quarum Sacramenta sunt, non haberent, omnino Sacramenta non essent. Ex hac † ipsa similitudine plerunque || jam ipsa rerum Nomina accipiant. Sicut ergo secundum quandam modum Sacramentum Corporis Christi, Corpus Christi est, Sacramen-  
rum

\* *In editis*  
Resurrex-  
it.

† Transie-  
runt in e-  
ditis.

|| *in editis*  
est.

\* *In editis*  
earum re-  
rum.

† Autem  
*in editis.*

|| *In editis*  
etiam.

though he suffered many Years since, and suffered but once. Likewise, we say on the Lord's Day, This day our Lord rose again, when yet so many years are passed since he rose again. Why is no Man so foolish, as to charge us with lying, when we speak thus? But because we call these Days after the likeness of those Days in which these things were really done. So that the Day is called such a Day, which in truth is not that very Day; but only like it in Revolution of Time; and by reason of the Celebration of the Sacrament, that is said to be done this Day, which was not done this very Day, but in Old Times. Was not Christ offered up once only in his own Person, and yet in the Sacrament he is offered for the People, not only every Easter, but every Day? Nor doth that Man tell a Lye, who being asked, shall answer, that he is offered. For if Sacraments had not some Resemblance of those things, of which they are the Sacraments, they would not be Sacraments at all. And from that Resemblance, they commonly take the Names of the Things themselves. Whereas the Sacrament of Christ's Body is in some sort the Body of Christ, and the Sacrament of Christ's Blood is in

D

some

tum Sanguinis Christi Sanguis Christi est: Ita (a) Sacramentum Fidei Fides est.

Cernimus quod S. Augustinus dicit aliud Sacramenta, & aliud Res quarum sunt Sacramenta: Corpus autem in quo passus est Christus, & Sanguis ejus de latere qui fluxit, res sunt. Harum verò rerum Mystéria dicit esse Sacramenta Corporis & Sanguinis Christi, quæ celebrantur ob memoriam Dominicæ Passionis, non solum per omnes Paschæ Solemnitates singulis annis, verum singulis in anno diebus. Et cum unum sit Corpus Dominicum in quo semel passus est, & unus Sanguis qui pro Salute Mundi fusus est, attamen Sacramenta ipsarum rerum vocabula sumptserunt, ut dicantur Corpus & Sanguis Christi, cum propter similitudinem rerum quas annunt, sic appellentur. Sicut (b) Pas-

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(a) Lege Passio. (b) i. e. Baptismus, ut patet ex eis quæ sequuntur, apud Augustinum, Ep. 23. quæ est ad Bonifacium. — Ac per hoc cum responderetur [i. e. in Baptismo] parvulus credere, qui fidei nondum habet affectum, responderetur fidem habere propter fidei Sacramentum. & convertere se ad Deum propter conversionis Sacramentum.



*some sort the Blood of Christ, so the (a) Sacrament of the Faith, is the Faith.*

We see St. Augustine saith, that Sacraments are one thing, and the things of which they are the Sacraments, are another thing. Now the Body in which Christ suffered, and the Blood which issued out of his Side, are Things; but the Mysteries of these things, he saith, are Sacraments of the Body and Blood of Christ, which are celebrated in Remembrance of our Lord's Passion; not only every Year, at the great Solemnity of *Easter*, but every day of the Year. And whereas there was but one Body of the Lord, in which he suffered once, and one Blood, which was shed for the Salvation of the World; yet the Sacraments of these have assumed the Names of the very things; so that they are called the Body and Blood of Christ. And are so called, by reason of the Resemblance they bear to the things which they signify. As they Stile these respective Days, which

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(a) The Sacrament of the Faith, i. e. Baptism, as appears by the following words in St. Austin, in his 23. Epistle, which is here cited.



*cha & Resurrectio Domini vocantur, quæ per singulos dies celebrantur, cum semel in seipso passus sit & resurrexerit, nec dies illi jam possunt revocari, quoniam præterierunt. Appellantur autem illorum vocabulo dies quibus memoria Dominicæ Passionis, sive Resurrectionis commemoratur; idcirco quod similitudinem illorum habeant dierum, quibus Salvator semel passus est, & resurrexit.*

*Unde dicimus, hodie, vel cras, vel perendie Domini \* Pascha est, vel Resurrectio, cum dies illi quibus hæc gesta sunt, multis jam annis præterierunt. Sic etiam dicamus Dominum immolari, quando Passionis ejus Sacramenta celebrantur, cum semel pro Salute Mundi sit immolatus in seipso, sicut Apostolus ait; Christus passus est pro vobis, vobis relinquens exemplum, ut sequamini Vestigia ejus. Non enim ait, quod quotidie in seipso patiatur, quod semel fecit. Exemplum*

are celebrated, the Passion and Resurrection of our Lord ; whereas in truth he suffered, and rose again but once in his own Person ; nor can the very Days return any more, being long since past. Nevertheless, the Days in which the Memory of our Lord's Passion, or Resurrection is celebrated, are called by the name of those Days, because they have some Resemblance of those very Days, in which our Saviour once suffered and rose again.

Hence we say, to Day, or to Morrow, or next Day, is the Passion or Resurrection of our Lord ; whereas the very Days in which those things were done, are long past. So we say, the Lord is offered, when the Sacraments of his Passion are celebrated : Whereas he was but once offered in his own Person, for the Salvation of the World, as the Apostle saith, (a) *Christ hath suffered for you, leaving you an Example, that you should follow his Steps.* He doth not say, that Christ suffers every day in his own Person :

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(a) 1 Pet. 2. 21.

emplum autem nobis reliquit, quod in  
 Myſterio Dominici Corporis & Sangu-  
 nis quotidie Credentibus præſentatur, ut  
 quiſquis ad illam acceſſerit, noverit ſe  
 paſſionibus ejus ſociari debere, quarum  
 imaginem in ſacris Myſteriis præſtolatur,  
 juxta illud Sapientiæ; Acceſſiſti ad  
 Menſam Potentis, diligenter attende  
 quæ tibi ſunt appoſita, (a) ſciens quia  
 talia te oportet præparare. Accedere ad  
 Menſam Potentis, eſt divini participem  
 libaminis fieri. Conſideratio verò appo-  
 ſitorum Dominici Corporis & Sangu-  
 nis eſt intelligentia. Quibus quiſquis  
 participat advertat ſe talia debere præ-  
 parare, ut imitator ejus exiſtat commo-  
 riendo cujus memoriam Mortis non ſo-  
 lum credendo, verum etiam guſtando  
 confitetur.

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(a) Sciens quia talia te oportet præparare: Hæc  
 verba non extant in Bibl. Heb. ſed in verſione  
 70. unde traducta in nonnullis veteribus Lati-  
 nis Biblilis lecta fuiſſe conſtat: Ab Ambroſio enim  
 citantur, De Officiis l. 1. c. 31. Sed in Verſione  
 Vulg. hodie non habentur.

This he did but once; but he hath left us an Example, which is every day presented to the Faithful, in the Mystery of the Lord's Body and Blood: So that whosoever cometh thereunto, must understand that he ought to have a fellowship with him in his Sufferings, the Image whereof he expects [to receive] in the Holy Mysteries; according to that of the Wise man, (a) If thou comest to the Table of a Great man, consider diligently what is set before thee, (knowing that thou thy self must prepare the like.) To come to this Great man's Table, is to be made a partaker of the Divine Sacrifice: To consider what is set before thee, is to understand the Lord's Body and Blood, of which, whosoever is partaker, ought to prepare the like, that is, to imitate him, by dying with him, whose Death he commemorates, not only in believing, but also in eating.

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(a) Prov. 23. 1, 2.

*Item Beatus Paulus ad Hebræos, Talis enim decebat, ut nobis esset Pontifex, sanctus, innocens, impollutus, segregatus à peccatoribus, & excelsior cœlis factus; qui non habet necessitatem, quemadmodum Sacerdotes, quotidie hostias offerre prius pro suis delictis, deinde pro populis; hoc enim fecit semel se offerendo Dominus Iesus Christus. Quod semel fecit, nunc quotidie frequentat; semel enim pro peccatis populi se obtulit; celebratur tamen hæc eadem Oblatio singulis per fideles diebus, sed in Mysterio, ut quod Dominus Iesus Christus semel se offerens, adimplevit, hoc in ejus Passionis memoriam quotidie geratur per Mysteriorum celebrationem. Nec tamen falsò dicitur, quod in Mysteriis illis Dominus vel immoletur, vel patriatur: quoniam illius Mortis atque Passionis habent similitudinem, quarum existunt repræsentationes. Unde Dominicum Corpus, & Sanguis Dominicus appellantur, quoniam ejus sumunt appellationem cujus existunt Sacramentum.*

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*Isid. Orig. Hinc Beatus Isidorus in Libris Etymologiarum, sic ait, Sacrificium dictum quasi*



So S. Paul to the Hebrews, (a) Such (a) Heb. 7. 26, 27.  
 an High Priest became us who is holy,  
 harmless, unfiled, separate from sin-  
 ners, and made higher than the Heavens,  
 who needeth not, as those, daily to offer  
 up Sacrifice, first for his own Sins; and  
 then for the Peoples: For this the Lord  
 Jesus Christ did once, when he offered  
 himself. What he did once, he now  
 every day repeats: For he once of-  
 fered himself for the Sins of the Peo-  
 ple, yet the same Oblation is every  
 day celebrated by the Faithful; but in  
 a Mystery: So that what the Lord  
 Jesus Christ, once offering himself,  
 really did, the same is every day done  
 in Remembrance of his Passion, by  
 the Celebration of the Mysteries, or  
 Sacraments. Nor yet is it falsely said,  
 That in those Mysteries the Lord is  
 offered or suffereth; because they  
 have a Resemblance of his Death and  
 Passion, whereof they are Represen-  
 tations; whereupon they are called  
*The Lord's Body, and the Lord's Blood;*  
 because they take the Names of those  
 things, whereof they are the Sacra-  
 ment.

N. B.

For this reason, S. Isidore, in his  
 Book of *Etymologies*, saith thus; Sa-  
 crificium

He citeth  
 S. Isidore.



quasi sacrum factum, quia prece mysticâ consecratur in memoriam Dominicæ Passionis. Unde hoc eo iubente, Corpus Christi, & Sanguinem dicimus, quod dñm fit ex Fructibus Terræ, sanctificatur, & fit Sacramentum operante invisibiliter Spiritu Dei. Cujus Panis & Calicis Sacramentum Græci *Εὐχαριστία* dicunt, quod Latine † bona gratia interpretatur. Et quid melius Sanguine & Corpore Christi? \* Panis verò & Vinum ideo Corpori & Sanguini Domini comparantur, quia sicut visibilis hujus Panis Vinique substantia exteriorem nutrit & inebriat hominem, ita Verbum Dei, qui est panis vivus, participatione sui fidelium recreat mentes \*.

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† Frigidam hanc Etymologiam citat & Gratianus, Decret. l. 2. *Causa* 1. Quæmadmodum & alia ejusmodi, quæ ostendunt Isidorum non admodum Linguae Græcæ peritum, e. g. *Metropolitani autem, à mensura Civitatum vocantur*, Orig. l. 7. c. 12. Hæc citat Gratianus, Decr. l. 1. Dist. 21. qu. 1. cap. *Cleros*.

\* Clausula inter Asteriscos duos posita, non hodie legitur apud Isidorum, vercor ne mala fide omisa sit.

Et

*crificium* (the Sacrifice) is so called, from *Sacrum Factum*, a sacred Action, because it is consecrated by mystical Prayer, in Memory of the Lord's Passion. Whence by his Command, we call it the Body and Blood of Christ, which, though made of the Fruits of the Earth, is sanctified and made a Sacrament by the invisible Operation of the Spirit of God. Which Sacrament of the Bread and Cup, the Greeks call the Eucharist; that is in Latine, *bona Gratia*, (good Grace.) And what is better than the Body and Blood of Christ? \* Now Bread and Wine are therefore compared to the Body and Blood of Christ, because as the Substance of this visible Bread and Wine, feed and inebriate the outward Man; so the Word of God, which is the living Bread, doth refresh the Souls of the Faithful, by the receiving thereof.\*

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\* These words which lie between two little Stars, are not in the Printed Editions of St. Isidore; I wish they were not purposely omitted by the Publishers of his Works, or rather expunged anciently by the Enemies of Berengarius.

Likewise

Et iste Doctor Catholicus sacrum illud Dominicæ Passionis Myſterium docet agendum in memoriam pro nobis Dominicæ Passionis. Hoc dicens ostendit, Dominicam Passionem semel esse factam, ejus verò memoriam in sacris solennibus representari. Unde & Panis qui offertur, ex fructibus terræ cum sit assumptus, in Christi Corpus, dum sanctificatur, transponitur, sicut & Vinum, cum ex vine defluerit, divini tamen sanctificatione Myſterii efficitur Sanguis Christi, non quidem visibiliter, sed, ut ait præsens Doctor, operante invisibiliter Spiritu sancto. Unde & Sanguis & Corpus Christi dicuntur; quia non quòd exterius videntur, sed quòd interius divino Spiritu operante facta sunt, accipiuntur. Et quia longè aliud per potentiam invisibilem existunt, quàm visibiliter appareant, discernit, dum dicit, Panem & Vinum idèò Corpori & Sanguini Domini comparari; quia sicut visibilis Panis & Vini substantia exteriorem nutrit &

inebriat

Likewise this Catholick Doctor teaches, That the Holy Myſtery of the Lord's Paſſion ſhould be celebrated in Remembrance of the Lord's Suffering for us. In ſaying whereof, he ſhews, that the Lord ſuffered but once; but the Memory of it is repreſented in Sacred and ſolemn Rites: So that the Bread which is offered, though made of the Fruits of the Earth, when conſecrated, is changed into Chriſt's Body; as alſo the Wine which flowed from the Vine, is by Sacramental Conſecration made the Blood of Chriſt, not viſibly indeed; but as this Doctor ſpeaks, by the inviſible Operation of the Holy Ghoſt. And they are called the Blood and Body of Chriſt; becauſe they are underſtood to be, not what they outwardly appear; but what they are inwardly made by the inviſible Operation of the Holy Ghoſt. And that this inviſible Operation, renders them much a different thing, from what they appear to our Eyes, he (St. Iſidore) obſerves, when he ſaith, *That the Bread and Wine are therefore compared to the Lord's Body and Blood, becauſe, as the Subſtance of material Bread*  
and

inebriat hominem, ita Verbum Dei, qui est Panis vivus, participatione sui, Fidelium recreat mentes. *Ista dicendo, planissime confitetur, quod in Sacramento Corporis & Sanguinis Domini, quicquid exterius sumitur, ad corporis refectionem aptatur. Verbum autem Dei, qui est panis invisibilis, invisibiliter in illo existens Sacramento, invisibiliter participatione sui Fidelium mentes vivificando pascit.*

Hinc etiam idem Doctor dicit, Sacramentum est in aliqua celebratione, cum res gesta ita sit, ut aliquid significare intelligatur quod sanctè accipiendum est: *Hac dicendo ostendit, omne Sacramentum in divinis rebus aliquid secreti continere, & aliud esse quod visibiliter appareat, aliud verò quod invisibiliter sit accipiendum. Quæ sunt autem Sacramenta fidelibus celebranda, consequenter ostendens ait: Sunt autem Sacramenta, Baptismus, & Chrisma, Corpus & Sanguis Christi. Quæ ob*



*and Wine doth nourish the outward Man, so the Word of God, which is the Bread of Life, doth refresh the Souls of the Faithful, in partaking thereof. In saying this, he most plainly confesseth, That in the Sacrament of the Lord's Body and Blood, whatsoever is outwardly received, serves only for the Refreshment of the Body : But the Word of God, who is the invisible Bread, being invisibly in the Sacrament, doth in an invisible manner nourish, and quicken the Souls of the Faithful, by their partaking thereof.*

Wherefore again, the same Doctor saith, *There is a Sacrament in any Divine Office, when the thing is so managed, that there is somewhat understood, which must be spiritually taken.* In saying thus, he shews, that every Sacrament, or Mystery of Religion, contains in it some secret thing. And that there is one thing that visibly appears, and another thing to be Spiritually understood. And soon after, shewing what are the Sacraments which the Faithful should celebrate, he saith; *And these Sacraments are Baptism, Chrisme [or Confirmation] and the Body and Blood of Christ. Which*

*Another Authority of St. Isidore.*

*are*



id Sacramenta dicuntur, quia sub tegumento corporalium rerum, virtus divina secretius salutem eorundem Sacramentorum operatur. Unde & à secretis virtutibus, vel sacris Sacramenta dicuntur: *Et in sequentibus ait: Græcè Μυστήριον* dicitur, quòd secretam & reconditam habeat (a) dispositionem.

*Quid istinc perdocemur, nisi quòd Corpus & Sanguis Domini propterea Mystéria dicuntur, quòd secretam & reconditam habeant (b) dispositionem. Id est aliud sint quod exterius innuant, aliud quod interius invisibiliter operentur. Hinc etiam & Sacramenta vocitantur, quia tegumento corporalium rerum, virtus divina secretius salutem accipientium fideliter dispensat.*

*Ex his omnibus, quæ sunt hætenus dicta, monstratum est, quòd Corpus & Sanguis Christi quæ fidelium ore in Ec-*

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(a) Dispensationem, ita libri impressi. (b) Dispensationem, iterum.

are called Sacraments, because under the Coverture of Bodily things, the Power of God doth in a secret way work the Salvation (or Grace) conferred by them. And from these secret and sacred Verrues, they are called Sacraments. And in the following Words, he saith, It is called in Greek *Μυστήριον*, a Mystery, because it contains a secret or hidden Dispensation.

What do we learn hence, but that the Body and Blood of Christ are therefore called Mysteries, because they contain a secret and hidden Dispensation? That is, it is one thing which they outwardly make Shew of, and another thing, which they operate inwardly and invisibly. And for this Reason they are called Sacraments, because under the Covert of bodily Things, a Divine Power doth secretly dispense Salvation (or Grace) to them that faith fully receive them.

By all that hath been hitherto said, it appears, that the Body and Blood of Christ, which are received by the Mouths of the Faithful in the Church,

*The Determination of the first Question.*

E

are

clasiā percipiuntur, figurae sunt secundum speciem visibilem: At vero secundum invisibilem substantiam, id est, divini potentiam Verbi, Corpus & Sanguis verè Christi existunt. Unde secundum visibilem creaturam corpus pascunt, juxta verò potentioris virtutem substantiae, mentes Fidelium & pascunt & sanctificant.

### Quaestio Secunda.

**I**am circa secundae Quaestionis Propositionem est inspicendum & videndum: Utrum ipsum Corpus quod de Mariā natum est, & passum, mortuum & sepultum, quodque ad dextram Patris consistat, sit quod ore Fidelium per Sacramentorum Mysterium in Ecclesia quotidie sumitur?

The Body and Blood of Christ which are received by the faithful in the Church.

are Figures in respect of their visible Nature; but in respect of the invisible Substance, that is, the Power of the Word of God, they are truly Christ's Body and Blood. Wherefore as they are visible Creatures, they feed the Body; but as they have the virtue of a more powerful Substance, they do both feed and sanctifie the Souls of the Faithful.

### The Second Question.

**W**E must now consider the Second Question, and see (a) whether that very Body which was born of *Mary*, which Suffered, was Dead and Buried, and which sits at the Right Hand of the Father, be the same which is daily received in the Church by the Mouths of the Faithful in the Sacramental Mysteries?

(a) Which *Paschasius Radbertus* affirms, and *Racramentum* denies; as also did *Rabanus Maurus*, &c.

*Percontemur quid ex hoc Sanctus Ambrosius sentit : Ait namque in (a) primo Sacramentorum Libro ; Revera mirabile est quod Manna Deus plueret Patribus, & quotidiano Cœli pascebantur alimento ; Unde dictum est, Panem Angelorum manducavit Homo. Sed tamen qui Panem illum manducaverunt omnes in deserto mortui sunt. Ista autem esca quam accipis, iste panis vivus qui descendit de Cœlo, vitæ æternæ substantiam subministrat, & quicumque hunc (b) manducaverit, non morietur in æternum, & Corpus Christi est.*

*Vide secundum quod, Doctor iste Corpus Christi dicat esse escam quam Fideles accipiunt in Ecclesia. Ait namque, Iste panis vivus qui de cœlo descendit, vitæ æternæ substantiam subministrat. Num secundum hoc quod videtur, quod corporaliter sumitur, quod dente premittur, quod fauce glutitur, quod receptaculo ventris suscipitur, æternæ vitæ substantiam subministrat ? Isto namque modo carnem pascit morituram, neque aliquam subministrat incorruptionem ; neque dici vere potest, Ut quicumque hunc*

(a) Habentur hæc in Libro de initiandis, c. 8.

(b) Hunc panem in editis.



Let us enquire what is the Judgment of St. Ambrose in this point: For he saith in his First Book of the Sacraments, *Truly, it is wonderful, that God rained down Manna to the Fathers, and they were fed every day with Heavenly Food; whereupon 'tis said, that Adam did eat Angels Bread; and yet they who did eat that Bread, all died in the Wilderness: But that Food which thou receivest, that living Bread which came down from Heaven, ministers the Substance of Eternal Life, and whosoever eats thereof shall never die; and this is the Body of Christ.*

*He argues from a Testimony of St. Ambrose.*

See in what Sense this Doctor saith, That the Body of Christ is that Food which the Faithful receive in the Church: For he saith, *That Living Bread which comes down from Heaven, ministers the Substance of Eternal Life.* Doth it, as it is seen, as it is corporally received, chewed with the Teeth, as it is swallowed down the Throat, and received into the Belly, minister the Substance of Eternal Life? In this respect, it only feeds the mortal Flesh, it doth not minister Incorruption; nor can it be truly said, *That whosoever eats thereof, shall never*



enigma est  
 et in morte  
 per omnia  
 -ma .32  
 prod

manducante non morietur in aeternum. Et hoc enim quod sumit corpus, corruptibile est, nec ipsi corpori potest praestare ut morietur in aeternum. Quoniam quod corruptioni subiacet, aeternitatem praestare non valet. Est ergo in illo panis vita, quae non oculis apparet corporeis, sed fidei contrahitur aspectu, qui etiam panis vivus, qui descendit de coelo existit, et de qua bene dicitur. Quicumque hunc manducaverit, non morietur in aeternum, & qui est Corpus Domini.

Item in consequentibus, cum de omnipotentia potentia Christi inquiratur, sic habet, (u) Sermo ergo Christi, qui potuit ex nihilo facere quod non erat, non potest ea quae sunt in id mutare (b) quae non erant. Non enim (c) maius est novae (d) res dare, quam mutare Naturas. Dicit Sanctus Ambrosius, In illo mysterio singularis est Corporis Christi commutationem esse factam, & inimitabilem, quia divina, & ineffabiliter, quia incomprehensibile. Dicunt quia nihil istud volumus secundum intellectus latentes in nobis. (e) Item s. q. (b) Quod in editis, (c) Minus in editis, (d) Rebus in editis. Apud Raramum si legamus maius, interrogationis nota est apponenda

die. For what the Body receives, is corruptible; nor can it preserve the Body, so that it shall never die; for what is it self subject to corruption, cannot give immortality. Therefore there is in that Bread a certain [ Principle of ] Life, which doth not appear to our bodily eyes, but is seen by those of Faith; " which also is that " living bread which came down from " Heaven; and concerning which it is truly said, that *whosoever eats thereof, shall never die*, and which is the Lord's Body.

And afterwards speaking of the Almighty Power of Christ, he saith thus: *Therefore the Word of Christ, which could produce things that were not, out of nothing, cannot it change the things that actually exist, into that which they were not?* Is it not a greater Work to create things at first, than to alter their Natures? S. Ambrose saith, That in this Mystery of the Body and Blood of Christ, there is a Change made, and wonderfully, because it is divine, ineffable, and indeed incomprehensible; I desire to know of them, who will by no means admit any thing of an inward secret Virtue; but

virtutem accipere, sed totum quod apparet  
 visibilitate testinare, secundum quid sit  
 hinc commutatio facta? Nam secundum  
 Creaturarum substantiam, quod fuerunt  
 ante consecrationem, hoc & postea consi-  
 stunt. Panis & Vinum prius existere, in  
 quod etiam specie jam consecrata permanere  
 videntur. Est ergo interius commutatum  
 Spiritus Sancti potenti virtute, quod Fi-  
 des aspiciat, Animam pascit, eterna vite  
 substantiam subministrat.

Item in consequentibus, Quid hic qua-  
 ris Naturae ordinem in Christi corpo-  
 re, cum prius Naturam sit ipse Do-  
 minus Deus, natus ex Virgine?

† Partus in  
 editis.

Hic etiam surgit \* Auditor & dicit,

\* Auditor. Fortassis per Auditorem intelligit  
 Catechumenum rudem & nondum plene dogmatis  
 Evangelici imbutum, vel Baptismi proximum.  
 Qui Auditores & Audientes apud Terr. appellantur,  
 lib. De Penit. c. 6. inter Auditorum iherosolima. Et  
 Cyprianus. Optatum Lectorem Catechumenorum  
 institutioni prepositum Doctorem Audiendum a se  
 constitutum dicit, Ep. 29. Ed. Ox. 1682. Hoc unum  
 obstat, quod apud August. Hieron. vel Ambros. in  
 quorum Scriptis magis versatus videretur Rati-  
 mus vocabulum Auditor nusquam, quod memini,  
 ita acceptum occurrere. Sed res parvi est momenti.

Corpus

will Judge of the whole matter, as it appears to outward Sense, in what respect this Change is made? As for the Substance of the Creatures, what they were before Consecration, the same they remain after it. Bread and Wine, they were before; and after Consecration, we see they continue Beings of the same Nature and Kind: So that it is changed Internally, by the mighty Power of the Holy Ghost; and this is the mighty Object which Faith beholds, which feeds the Soul, and ministers the Substance of Eternal Life.

And again it follows, *Why dost thou here require the Order of Nature* [in the Mystery of] *Christ's Body, when our Lord God himself was, contrary to the Order of Nature, born of a Virgin?*

Now perhaps, some one at the hearing of this, may start up, and say, That it is the Body of Christ, and his Blood that we drink; yet we must not enquire how it becomes so; but only believe stedfastly that it is so. Thou seemest to think aright; but yet if thou didst carefully observe the Importance of thy Words, when thou sayest, That thou faithfully believest it

*An Objection  
on obviated.*

Corpus esse Christi quod cernitur, & Sanguinem qui bibitur; nec querendum quomodo factum sit, sed tenendum quod sic factum sit. Bene quidem sentire videris, sed si vim verborum diligenter inspexeris, Corpus Christi quidem, Sanguinemque fideliter credis (a) sed perspiceres, quia quod credis nondum vides. Nam si videres, diceres, Video; non diceres, Credo Corpus Sanguinemque esse Christi. Nunc autem quia Fides totum, quicquid illud totum est, aspicit, & oculus carnis nihil apprehendit, intellige quod non in specie, sed in virtute Corpus & Sanguis Christi existant, quæ cernuntur. Unde dicit, 'ordinem Naturæ non hic intuentum, sed Christi potentiam venerandam, quæ (b) quicquid vult, in quodcunque vult, & creat quod non erat, & creatum permutat in id quod antea non fuerat.' Subjungit idem Author. Vera utique Caro Christi quæ crucifixa est, quæ & sepulta est, (c) verè ergo Carnis illius Sacramentum est. Ipse clamat Dominus Iesus, Hoc est Corpus meum.

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(a) Redundat sed si. (b) Deest permutat.  
 (d) Verè legisse videtur Rattramius, nec præter mentem S. Ambrosii.



it to be the Body and Blood of Christ, thou wouldst understand, that what thou believest thou dost not see: For if thou sawest it, thou wouldst say, I see, and not I believe, that it is the Body and Blood of Christ. Whereas now, because Faith discerns the whole matter, whatever it is, and the Bodily Eye perceives nothing of it, thou must understand, that those things which are seen, are the Body and Blood of Christ, not in Kind, or Nature, but virtually. For which Reason, he saith, That the Order of Nature is not to be considered; but the Power of Christ must be adored, which changes what he will, into what he will; creating what had no Being, and changing the Creature into what it was not before. And the same Author adds; Doubtless it was the true Flesh of Christ, which was Crucified and Buried; (a) therefore this is really the Sacrament of that Flesh. The Lord Jesus himself saith, This is my Body.

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(a) Or it may be rendered, The Sacrament of that true Flesh.

How



Quàm diligenter, quàm prudenter facta distinctio! De Carne Christi quæ crucifixæ est, quæ sepulta est, idem, secundum quam Christus crucifixus & sepultus est, ait, Vera itaque Caro Christi. At de illa quæ sumitur in Sacramento, dicit; Verè ergo Carnis illius Sacramentum est, distinguens Sacramentum Carnis, à Veritate Carnis; quatenus in veritate Carnis quam sumpserat de Virgine diceret eum crucifixum & sepultum; quod vero agitur in Ecclesiâ, Mysterium veræ illius Carnis in quâ crucifixus diceret esse Sacramentum, patentur Fideles instituent, quod illa Caro secundum quam & crucifixus est Christus, & sepultus, non sit Mysterium, sed Veritas Naturæ; hæc verò Caro quæ nunc similitudinem illius in Mysterio continet, non sit Specie Caro, sed Sacramento. Siquidem in specie panis est, in Sacramento, verum Christi Corpus, sicut ipse clamat Dominus Iesus, Hoc est Corpus meum.

Item in consequentibus, Quid \* come-

\* Ambros. Ibid.

damus,

How warily, and wisely doth he distinguish! speaking of the Flesh of Christ, which was Crucified and Buried, or in which Christ was Crucified and Buried, he saith, *It is the true Flesh of Christ*: But, of that which is taken in the Sacrament, he saith, *It's therefore truly the Sacrament of that Flesh*, distinguishing between the Sacrament of his Flesh, and the Verity of his Flesh, [or his true Flesh] in as much as he saith, in that true Flesh which he took of the Virgin, he was Crucified and Buried; whereas he saith, the Mystery celebrated in the Church, is the Sacrament of that true Flesh in which he was Crucified; expressly teaching the Faithful, that that Flesh in which Christ was Crucified and Buried, is not a Mystery, but true and natural; whereas that Flesh which mystically represents the former, is not Flesh in kind, or naturally, but Sacramentally: For in its Kind, or Nature, it is Bread; but Sacramentally, it is the true Body of Christ, as the Lord Jesus saith, *This is my Body.*

*Another  
Argument  
from  
S. Ambrose.*

And in the following Words, *The Holy Ghost bath in another place by the Prophet declared, what it is that we eat and*

(a) damus, quid bibamus, alibi per Prophetam Spiritus sanctus expressit, dicens, Gustate & videre quoniam suavis est Dominus; Beatus vir qui sperat in eo. Num corporaliter gustatus ille panis, aut illud vinum bibitum, ostendit quam sit suavis Dominus? Quicquid enim sapit, corporale est, & fauces delectat. Numquid Dominum gustare corporeum est aliquid sentire? Invitat ergo spiritualis gustus saponem experiri, & in illo potu vel pane nihil corporaliter opinari, sed totum spiritualiter sentire: quoniam Dominus Spiritus est, & beatus vir qui sperat in eo.

Item consequenter, In illo Sacramento Christus est, quia corpus Christi est; Non ergo corporalis Esca, sed ~~est~~ spiritualis est. Quid oportius? Quid manifestius? Quid divinius? Ait enim in illo Sacramento Christus est. Non enim ait ille Panis, aut illud Vinum Christus est, quod si diceret Christum corruptibilem (quod absit) & mortalitati subjectum predicaret: Quicquid

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(a) In edicis quid edamus.

enim

*and Drink, saying, \* Taste, and see, that the Lord is good; blessed is the Man that trusteth in him. Doth the Bread and Wine, eaten and drunk, corporally shew how sweet the Lord is? Whatsoever is an Object of Tasting, is corporeal, and delights the Palate. What? Is to taste the Lord, to perceive any Corporeal Object? Wherefore he invites them to make Tryal by their Spiritual Faculty of Tasting; and not think of any thing Corporeal in that Drink or Bread; but to understand every thing Spiritually: For the Lord is a Spirit, and blessed is the Man that trusteth in him.*

And afterwards, *Christ is in the Sacrament, because it is the Body of Christ; yet it is not therefore Bodily Food, but Spiritual.* What could be more plainly, clearly, and more divinely said: For he saith, in that Sacrament Christ is; but he doth not say, that Bread, or that Wine is Christ; which should he have said, he would have made Christ corruptible and mortal; which God forbid he should: For it is certain, that

enim in illâ escâ vel cernitur vel gusta-  
tur corporaliter ; corruptibilitati constat  
obnoxium esse.

Addit, Quia Corpus Christi est.  
Insurgis & dicis, Ecce manifestè illum  
Panem, & illum Potum Corpus esse  
Christi confitetur ; sed attende quemad-  
modum subjungitur. Non ergo corpo-  
ralis esca, sed spiritualis est. Non igitur  
sensem carnis adhibeas ; nihil enim  
secundum eum hîc decernitur. Est qui-  
dem Corpus Christi ; sed non corporale,  
sed spirituale. Est Sanguis Christi, sed  
non corporalis, sed spiritualis. Nihil  
igitur hîc corporaliter, sed spiritualiter  
sentiendum. Corpus Christi est, sed non  
corporaliter ; & Sanguis Christi est, sed  
non corporaliter.

Item consequenter, “ Unde & Aposto-  
“ lus hîc (inquit) de Typo ejus ait, Quia  
“ Patres nostri escam spiritualement  
“ manducaverunt, & potum spiritu-  
“ alem biberunt ; Corpus enim Dei,  
“ Corpus spirituale est ; Corpus Christi,  
“ Corpus Divini est Spiritus ; quia Spi-



whatsoever is corporeally seen, or tasted in that Food, is liable to Corruption.

He adds, *Because it is Christ's Body*. You will reply upon me; Look here, he plainly acknowledges this Bread and Wine to be Christ's Body. But have patience, and mark what follows; *Yet this is not bodily Food, but spiritual*. Use not therefore thy bodily Sense; for it is no Judge in this Matter. It is the Body of Christ indeed, yet not Corporal, but Spiritual. It is the Blood of Christ, yet not Corporal, but Spiritual: So that nothing is here to be understood Corporally, but Spiritually. It is the Body of Christ, but not Corporally: It is the Blood of Christ, but not Corporally.

And afterwards, "Wherefore the  
"Apostle, (saith he) speaking of the  
"Type thereof, saith, *That our Fathers*  
"did eat *Spiritual Meat, and drank Spirit-*  
"ual Drink. For the Body of God is  
"a Spiritual Body. The Body of Christ  
"is the Body of a Divine Spirit, as  
F "we



“ ritus Christus est , ut legimus \* in  
 “ Threnis. Spiritus ante faciem no-  
 “ stram Christus Dominus.

Luculentissimè Sanguinis & Corporis  
 Christi Mysterium, quemadmodum de-  
 beamus intelligere, docuit. Cum enim  
 dixisset Patres nostros escam spiritua-  
 lem manducasse, & potum spiritualem  
 bibisse ; cum tamen Manna illud quod  
 comederunt, & aquam quam biberunt,  
 corporea fuisse, nemo est qui dubitet, ad-  
 jungit de Mysterio quod in Ecclesiâ nunc  
 agitur , definiens secundum quid Corpus  
 sit Christi. Corpus enim Dei, in-  
 quiens, Corpus est spirituale. Deus  
 utique Christus, & Corpus quod sumpsit  
 de Mariâ Virgine, quod passum, quod  
 sepultum est, quod resurrexit, Corpus uti-  
 que verum fuit, idem quod visibile atque  
 palpabile manebat. At verò Corpus, quod  
 Mysterium Dei dicitur, non est corporale,

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\* In editis deest in Threnis.

"we read in the *Lamentations*, \* *Christ the Lord, is the Spirit before our Face.*

He very clearly teaches, how we are to understand the Mystery of Christ's Body and Blood: For having said, our Fathers did eat Spiritual Meat, and drank Spiritual Drink; when no body doubts that the Manna which they did eat, and the Water which they drank, were Corporeal: He adds, concerning the Mystery which we now celebrate in the Church, determining in what Sense it is Christ's Body: *For the Body of God is a Spiritual Body.* Verily Christ, is God; and the Body which he took of the *Virgin Mary*, which Suffered, was Buried, and rose again, was his true Body, and remained such as might be seen and felt; but the Body, which is called the Mystery of God, is not

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\* The Place St. Ambrose cites, is *Lam. 4. 20* where the LXX. read πνεῦμα προσώπου ἡμῶν χριστός κύριος; and the vulgar Latine, *Christus Dominus*; but our English Translation renders it truly, *The Lord's Anointed*: By which Expositors understand not Jesus Christ; but either *Josiah*, or as some think *Zedekiah*.

*sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc Beatus Ambrosius subjungit, Corpus, in-quiens, Christi, Corpus est divini Spiritus: Divinus autem Spiritus nihil corporeum, nihil corruptibile, nihil palpabile quod sit existit. At hoc Corpus quod in Ecclesia celebratur, secundum visibilem speciem, & corruptibile est, & palpabile. Quomodo ergo divini Spiritus Corpus dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, & impalpabile, ac per hoc incorruptibile.*

*Hinc in consequentibus, Quia Spiritus Christus, ut legimus, Spiritus ante faciem nostrum Christus Dominus. Patenter ostendit secundum quod habeatur Corpus Christi, videlicet secundum id quod sit in eo Spiritus Christi, id est, divini potentia Verbi, quæ non solum Animam pascit, verum etiam purgat.*

*Propter quod ipse dicit Author consequenter, Denique cor nostrum esca (a) ipsa confirmat, & potus iste læti-*

Corporeal, but Spiritual; and if Spiritual, then it can neither be seen, nor yet felt. And for this reason St. Ambrose proceeds to say, *The Body of Christ, is the Body of a Divine Spirit.* Now, a Divine Spirit is no Corporeal, Corruptible, or palpable Being; But that Body which is celebrated in the Church, according to its visible Nature, is both Corruptible, and such as may be felt. In what respect then is it called the Body of a Divine Spirit? Truly, as it is Spiritual, that is, as it is invisible; as it cannot be felt, and is therefore incorruptible.

Which makes him further add, That Christ is a Spirit; as we read, *Christ, the Lord, is the Spirit before our Face.* Whereby he plainly shews, in what respect it is accounted Christ's Body, to wit, in as much as the Spirit of Christ is therein, that is to say, the Power of the Divine Word, which doth not only feed, but also purifies the Soul.

Wherefore our Author goes on: *Lastly this Meat strengtheneth the Heart, and this Drink maketh glad our Heart*

ficat cor hominis; ut Propheta (a) commemoravit. Num esca corporalis cor hominis confirmat, & potus corporeus latificat cor hominis? Sed ut ostenderet quæ esca, vel qui potus sint de quibus loquitur, addidit signanter Esca ista, vel potus iste: Quæ ista, vel qui iste? Corpus vivum Christi, Corpus Divini Spiritus; & ut apertius inculcetur, Spiritus Christus, de quo legitur, Spiritus ante faciem nostrum Christus Dominus. Quibus omnibus evidenter ostenditur, nihil in esca ista, nihil in potu ista corporaliter sentiendum; sed totum spiritualiter attendendum. Nam enim Anima, quæ corde hominis præsentis loco significatur, vel esca corporalis, vel potus corporeo pascitur, sed Verbo Dei nutritur & vegetatur; quod apertius in Libro quinto Sacramentorum, Doctor idem affirmat. (b) Non iste panis est, inquit, qui videtur in corpus; sed ille panis vocæ æternæ, qui animæ nostræ substantiatur. (c) subministrat.

(a) Memoravit in editis. (b) Ambr. lib. Sacr. 5. c. 4. (c) Fulcit in editis. Cujus loco memorie lapsu Librarius videtur subministrat. scripsisse; nam Rattranum etiam, perinde ac nos fateri, legisse liquet ex clausula Paragraphi sequentis.

of Man, as the (a) Prophet testifies. Now doth our Bodily Food strengthen, or doth this Bodily Drink make glad the Heart of Man? But to shew of what Meat and Drink it is that he speaks, he adds emphatically: *This Meat, and this Drink.* What is this Meat, and this Drink? Even the Body of Christ, the Body of the Divine Spirit; (and to explain the Matter yet more) Christ himself, who is a Spirit, as we read, *Christ, the Lord, is the Spirit before our Face.* By all which Discourse, it evidently appears, that in this Meat and Drink, nothing is to be corporally understood; but all must be Spiritually taken. For the Soul, which is in this place signified by the Heart of Man, is not fed with bodily Meat, or Drink; but is nourished by the word of God, and grows thereby. Which the same Doctor doth more expressly affirm in his Fifth Book upon the Sacraments, saying, *It is not that Bread which goes into the Body, but the Bread of Life Eternal, which affords Sustenance to our Souls.*

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(a) Psalm 104. 15.



*Et quia non de communi dixerit hoc Sanctus Ambrosius, verum de pane Corporis Christi, sequentia Lektionis manifestissime declarant. Loquitur enim de pane quotidiano, quem Credentes sibi postulant dari. Et idcirco subjungit, Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in Oriente consueverunt? Accipe (a) ergo quotidie quod quotidie tibi profit, sic vive ut quotidie merearis accipere. Ergo manifestum est de quo pane loquitur; de pane (videlicet) Corporis Christi, qui non ex eo quod vadit in Corpus, sed ex eo quod panis sit vitæ æternæ animæ nostræ substantiam fulcit.*

*Hujus doctissimi Viri autoritate perdocemur, quod multa differentia separantur, Corpus in quo passus est Christus, & Sanguis quem pendens in cruce, de latere suo profudit, & hoc Corpus quod in Mystério Passionis Christi quotidie à fidelibus celebratur, & ille quoque Sanguis qui fidelium ore sumitur, ut Mystérium sit illius sanguinis quo totus redemptus est Mundus. Iste namque panis & iste potus non secundum quod videntur*

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(a) Ergo non legitur in impressis.

And that St. *Ambrose* spake not this of common Bread ; but of that Bread which is also Christ's Body, is most manifest from the following Passages: For he speaks of the Daily Bread, which the Faithful pray for ; adding, if it be *Daily Bread*, why dost thou receive it but once in the Year, as the Greeks in the East are wont? Receive that every Day, which may every Day do thee good; and live so, that thou mayest be every Day worthy to receive. So that it is plain of what Bread he speaks, to wit of the Bread of Christ's Body, which sustains our Souls, not as it passes into our Bodies, but as it is the Bread of Eternal Life.

By the Authority of this most Learned Father, we are taught how vast a difference there is, between the Body, in which Christ suffered, and the Blood which he shed out of his Side, as he hung on the Cross, and that Body which is daily celebrated by the Faithful, in the Mystery of his Passion; and that Blood, which is received with their Mouths, as the Sacrament of that Blood wherewith the whole World was redeemed. For that Bread and Drink, are not the Body and

*He Summs  
up the force  
of St. Am-  
brose his  
Discourse,*

corpus sive sanguis existunt Christi, sed secundum quod spiritualiter vitæ substantiam subministrant. Illud verò corpus in quo semel passus est Christus, non aliam speciem præferebat quàm in quâ consistebat. Hoc enim erat verò, quod videbatur, quod tangebatur, quod crucifigebatur, quod sepeliabatur. Similiter Sanguis illius de latere manans, non aliud apparebat exterius, & aliud interius obvelabat: Verus itaque sanguis de vero corpore profluebat: Ast nunc Sanguis Christi, quem Credentes ebibunt, & Corpus quod comedunt aliud sunt in specie, & aliud in significatione. Aliud quod pascunt Corpus est ea corporea, aliud quod sanguinant Mentis æternæ vitæ substantia.

De quâ re (a) Beatus Hieronymus in Commentario Epist. Pauli ad Ephesios, ita scribit: Dupliciter Sanguis Christi, & Caro intelligitur; (b) vel spiritualis illa, atque divina (c) illa, de quâ dicit, Caro mea verè est cibus, & San-

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(a) Hieron. in Ep. ad Ephes. c. i. (b) Deest  
Vel in impressis. (c) Illa item deest.

and Blood of Christ, as they are visible; but as they Spiritually minister the Sustenance of Life. Moreover, that Body, in which Christ once suffered, appeared to be no other thing than really it was; for such it really was as it appeared to the Eye, to the Touch, the same thing which was Crucified and Buried. Likewise the Blood issuing from his Side, did not outwardly appear one thing, and inwardly contain another: So that true Blood flowed from his true Side. But now the Blood of Christ, which the Faithful drink, and that Body which they eat, are one thing in their Nature, and another in their Signification; one thing, as they feed the Body, Bodily Food; and another thing, as they feed the Soul, *viz.* the Sustenance of Eternal Life.

Of which matter St. Hierom in his *S. Hierom.*  
 Comment on St. Paul's Epistle to the *on the E-*  
*Ephesians* writes thus: *The Flesh and* *phes. c. 1.*  
*Blood of Christ is taken in two Senses;*  
*in the one, it's that Spiritual and Di-*  
*vine, of which he saith, My Flesh is*  
*Meat indeed, and my Blood is Drink*  
*indeed.— In the other, it is that Flesh*  
*which*

guis meus verè est potus; vel (a) Caro quæ crucifixa est, & Sanguis qui militis effusus est lanceâ.

Non parvâ Doctor iste differentiâ Corporis & Sanguinis Christi fecit distinctionem. Namque dum Carnem vel Sanguinem quæ quotidie sumuntur à fidelibus, spiritualia dicit esse; at verò Caro quæ crucifixa est, & Sanguis qui Militis effusus est Lanceâ, non spiritualia esse dicuntur, neque divina; patenter insinuat, quòd tantùm inter se differunt, quantum differunt corporalia & spiritualia; visibilia & invisibilia, divina atq; humana; & quæ à se differunt, non idem sunt. Differunt autem Caro spiritualis, quæ fidelium ore sumitur, & Sanguis spiritualis, qui quotidie Credentibus potandus exhibetur, à Carne quæ crucifixa est, & Sanguine quæ Militis effusus est Lanceâ, sicut autoritas præsentis Viri testificatur: Non igitur idem sunt.

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(a) Vel Caro & Sanguis quæ crucifixa est, & qui Militis effusus est Lancea.



*which was Crucified, and that Blood which was let out by the Souldier's Spear.*

This Doctor distinguishes, and makes no small difference between the two Acceptations of Christ's Body and Blood. For whilst he styles that Body and Blood of Christ, Spiritual, which is daily received by the Faithful; and that Flesh which was Crucified, and that Blood which was let out by the Souldier's Spear, is not said to be either Spiritual, or Divine; he manifestly insinuates, that these differ from each other, as much as Corporeal and Spiritual, Visible and Invisible, Humane and Divine: Now things that differ, are not the same. And in the Opinion of this Author, [*viz.* St. Hierom] That Spiritual Flesh which the Faithful receive with their Mouths, and that Spiritual Blood, which is daily given to Believers to drink, differ from that Flesh which was Crucified, and that Blood which was let out by the Souldier's Spear: Therefore they are not the same.

*Christ's  
Body is ta-  
ken in two  
Senses.*

For,



Illa namque Caro quæ crucifixa est, de  
 Virginis carne facta est, ossibus & nervis  
 compacta, & humanorum Membrorum li-  
 neamentis distincta, rationalis animæ spi-  
 ritu vivificata in propriam vitam & con-  
 gruenter motus. At verò Caro spiritualis,  
 quæ populum credentem spiritualiter pascit,  
 secundum speciem quam gerit exterius,  
 Frumenti grans manu Artificis consistit,  
 nullis nervis ossibusque compacta, nullâ  
 Membrorum varietate distincta, nullâ  
 rationali substantiâ vegetata, nullos pro-  
 prios potens motus exercere. Quicquid  
 enim in eâ vitæ præbet substantiam, spi-  
 ritualis est potentie, & invisibilis effici-  
 entie, divinæque virtutis. Atque aliud  
 longè consistit, secundum quod exterius  
 conspicitur, atque illud secundum quod  
 in Mystério creditur. Porro Caro Christi  
 quæ crucifixa est, non aliud exterius,  
 quàm quod interius erat, ostendebat; quia  
 vera Caro veri hominis existebat, Corpus  
 utique verum in veri Corporis specie con-  
 sistens.

Considerandum

For that Flesh which was crucified, was made of the Virgin's Flesh, consisting of Bones and Nerves, distinguished by its Lineaments, into several Members of a humane Body, animated with a reasonable Soul, having proper Life, and agreeable Motions. But that spiritual Body, which spiritually feeds the faithful People, as to its external Nature, is made of several grains of Wheat, by the Baker's hand, hath neither Sinews, nor Bones, nor distinction of Members, nor is it animated by any reasonable Substance, nor can it exercise any vital Motion. But that, whatever it is which gives the Substance of Life, is the efficacy of a spiritual Power, of an invisible and divine Virtue. And that which appears outwardly, is quite another thing, than that which is believed in the Mystery. Moreover, the Flesh of Christ, which was crucified, did not outwardly appear any other thing, than what inwardly it was. For it was the true Flesh of a true Man; a true Body in the shape of a true Body.

*He sheweth  
the Difference  
of his  
Natural &  
Spiritual  
Body.*

*It*

*Considerandum quoque quòd in Pane il-  
lo non solum Corpus Christi, verum etiam  
in eum credentis populi figuretur, unde  
multis Frumenti granis conficitur: quia  
Corpus Populi credentis multis per Verbum  
Christi fidelibus (a) augmentatur. Quà  
de re, sicut in Mystero, Panis ille Christi  
Corpus accipitur, sic etiam in Mystero,  
Membra Populi credentis in Christum in-  
timantur, & sicut non corporaliter, sed  
spiritualiter Panis ille Credentium Corpus  
dicitur; sic quoque Christi Corpus non  
corporaliter, sed spiritualiter necesse est  
intelligatur.*

*Sic & in Vino, qui Sanguis Christi  
dicitur, Aqua misceri jubetur, nec unum  
sine altero permittitur offerri: Quia nec  
Populus sine Christo, nec Christus sine  
Populo,*

---

(a) Fortè coagmentatur.

It is further to be considered, That in that Bread, not only the Body of Christ, but also the Body of the People believing in him, is figured; and therefore it is made of many grains of Wheat, as the Body of Faithful People is made up of many Believers by the Word of Christ. For which reason, as in the Sacrament, that Bread is understood to be Christ's Body; so in the same Sacrament, his Members, the People that believe in Christ, are also signified. And as that Bread is said to be the Body of the Faithful, not corporally, but spiritually; so must it necessarily be understood to be the Body of Christ, not corporally, but spiritually.

*The Sacramental Bread a figure of the People, as well as of Christ's Body.*

So with the Wine, which is called Christ's Blood, (a) Water is commanded to be mixt; nor is one allowed to be offered without the other; because neither is the People

*As is also the Water mixt with the Wine.*

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(a) Both the *Greek* and *Latine* Church used to mix Water with Wine in the *Eucharist*, but held it not essential to the Sacrament.

G

without

Populo, sicut nec Caput sine Corpore, vel Corpus sine Capite valet existere. Aqua denique in illo Sacramento populi gestat imaginem. Igitur si Vinum illud sanctificatum per Ministrorum Officium in Christi Sanguinem corporaliter convertitur, Aqua quoque quæ pariter admixta est, in Sanguinem Populi credentis, necesse est corporaliter convertatur. Ubi namque una Sanctificatio est, una consequenter Operatio; & ubi par Ratio, par quæque consequitur Mystrium. At videmus in Aquâ secundum Corpus, nihil esse conversum, consequenter ergo & in Vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in Aquâ de Populi Corpore significatur; accipiat ergo necesse est spiritualiter quicquid in Vino de Christi Sanguine intinetur.

Item quæ à se differunt, idem non sunt: Corpus Christi quod mortuum est, & resurrexit, & immortale factum, jam non moritur, & Mors illi ultra non dominabitur; æternum est jam, non passibile.

without Christ, nor Christ without the People; as the Head cannot be without the Body, nor the Body without the Head. Lastly, Water in that Sacrament, represents the People. Now if the Wine consecrated by the Minister's Office, were corporally changed into Christ's Blood, the Water also which is mixed therewith, must necessarily be corporally changed into the Blood of the faithful People: For where there is but one Consecration, there is consequently but one Operation; and where there is the like Reason, there is the like Mystery. But we see no corporeal Change in the Water, neither is there any corporeal change in the Wine. The Representation of the Body of the People in the Water, is altogether spiritual; therefore the Representation of the Blood of Christ in the Wine, must also of necessity be altogether spiritual.

Again, Things that differ from each other, are not the same. The Body of Christ that died, and rose again, and being made immortal, *The Sacrament not incorruptible, therefore not Christ's*  
*\* dieth no more, nor hath Death any more natural Body.*  
 Dominion over it; is eternal now, and *\* Rom. 6.6*  
 not



passibile. Hoc autem quod in Ecclesia celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in via est, non in Patria. Differunt igitur à se, quapropter non sunt idem. Quod si non sunt idem, quomodo verum Corpus Christi dicitur, & verus Sanguis?

Si enim Corpus Christi est, & hoc dicitur verè quia Corpus Christi est; in veritate Corpus Christi est: & si in veritate Corpus Christi, incorruptibile est, & impassibile est, ac per hoc æternum. Hoc igitur Corpus Christi quod agitur in Ecclesia, necesse est ut incorruptibile sit & æternum. Sed negari non potest corrumpi, quod per partes (a) commutatum dispartitur ad sumendum, & dentibus commolitur in Corpus trajicitur. Sed aliud est quod exterius geritur, aliud verò quod per fidem creditur. Ad sensum quod pertinet Corporis, corruptibile est, quod Fides verò credit, incorruptibile. Exteriùs igitur quod apparet, non<sup>est</sup> ipsa

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(a) Comminutum.

and not passible. But that which is celebrated in the Church, is temporal, not eternal; corruptible, not exempt from Corruption; in our Way, not in our [*heavenly*] Countrey. Therefore they differ, and are not the same. And if they are not the same, how are they said to be the *true Body*, and *true Blood* of Christ?

For if it be Christ's Body, if it be truly said, that it is Christ's Body, then it is Christ's Body in verity [of Nature;] and if so, then it is incorruptible, impassible, and by consequence, eternal. And therefore this Body of Christ, which is celebrated in the Church, must necessarily be incorruptible and eternal. Now it cannot be denied, but that thing is corrupted which is broken into pieces, and distributed piece-meal to be received, and being ground by the Teeth, passeth into the Body. But it is one thing, that is outwardly done, and another, that is received by Faith. That which our Bodily Sense perceives, is corruptible; that which Faith believes, is incorruptible. Wherefore that which outwardly appears, is

*res, sed Imago rei; mente verò quòd sentitur & intelligitur veritas rei.*

*Hinc (a) Beatus Augustinus in Evangelii Joannis expositione, dum de Corpore Christi loqueretur & Sanguine, sic ait; Manducavit & Moses Manna, manducavit & Aaron, manducavit & Phinees, manducaverunt & ibi multi qui Deo placuerunt, & mortui non sunt. Quare? Quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustaverunt, ut spiritualiter satiarentur. Nam & nos hodie accipimus visibilem cibum, sed aliud est Sacramentum, aliud virtus Sacramenti. Item in posterioribus, Hic est panis qui de cœlo descendit. Hunc panem significavit Manna, hunc panem significavit Altare Dei. Sacramenta illa fuerunt, in signis diversa, (b) in re quæ significatur paria sunt. Apostolum Paulum audi, Nolo vos ignorare, Fratres, quia Patres nostri omnes sub Nube fuerunt, & omnes Mare transierunt, & omnes in Mose Baptizati sunt in Nube & in Mari, &*

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*(a) Aug. in Jo. Tract. 26. (b) In editis diversa sunt.*

not the thing it self, but the Image of it; but that which the Mind perceives and understands, is the very thing it self.

Whereupon S. *Augustine*, in his Exposition of S. *John's* Gospel, speaking of the Body and Blood of Christ, saith thus; *Moses did eat Manna, and both Aaron and Phineas did eat, and many others who pleased God, and died not, did eat thereof. How so? Because they did spiritually understand their visible Food, they did hunger spiritually, and taste spiritually, and were spiritually filled. And we at this day receive visible Food; but the Sacrament is one thing, and the virtue of the Sacrament is another. And afterwards; This is the Bread that cometh down from Heaven. The Manna signified this Bread; the Altar of God signified the same. These were Sacraments, differing in the Signs, but agreeing in the thing signified. Hear what S. Paul saith, (a) Brethren, I would not have you ignorant, that our Fathers were all under the Cloud, and all passed through the Sea, and were all baptized into Moses in the Cloud, and in the Sea; and did all eat the*

*A large Citation out of S. Augustine.*

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(a) 1 Cor. 10. 1, 2, 3.

omnes eandem escam spiritua-  
 manducaverunt, & omnes eundem  
 potum spiritua-lem biberunt. Spiritua-  
 lem utique eandem, nam corporalem  
 alteram, quia illi Manna, nos aliud,  
 spiritua-lem verò quam nos. *Et ad-  
 jun-  
 git*, Et omnes eundem potum spiri-  
 tua-lem biberunt. Aliud illi, aliud  
 nos, sed specie visibili, quod tamen  
 hoc idem significaret, virtute spiritua-  
 li. Quomodo enim eundem potum?  
 Bibebant de spiritali sequenti Petrâ.  
 Petra autem erat Christus. Inde Pa-  
 nis unde Potus. Petra Christus in (a)  
 signum, verus Christus in Verbo, &  
 in Carne.

*Item*, Hic est Panis de Cœlo descen-  
 dens, ut si quis ex ipso manducaverit,  
 non moriatur; *Sed (b) quod pertinet ad  
 virtutem Sacramenti, non quod pertinet  
 ad visibile Sacramentum, qui manducat  
 intus, non foris; qui manducat in corde,  
 non qui premit dente.*

*Item in posterio-ribus verba Salva-  
 toris introductis, ita dicunt, Hoc*

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(a) In Signo in impressis 26. (b) Qui utro-  
 biq; legunt libri impressi.

*same spiritual Meat, and drank the same spiritual Drink. The same spiritual, but other corporal Food. They did eat Manna, we quite another thing. But yet they did eat the same spiritual Meat with us ; He adds, And they drank the same spiritual Drink : They drank one thing, and we another, but (a) only as to what outwardly appeared, which by a spiritual virtue signified the same thing. How was it the same Drink ? They drank of that spiritual Rock that followed them, and that Rock was Christ. Thence had they Bread whence they had Drink. The Rock was Christ in a Type, but the true Christ was the Word incarnate.*

*Again, (b) This is the Bread which came down from Heaven, whosoever eats thereof, shall never die ; which must be understood of him who eats the Virtue of the Sacrament, not the meer visible Sacrament ; him who eats inwardly, not outwardly ; who feeds on it in his Heart, not who presseth it with his Teeth.*

*Again, in what follows, quoting our Saviour's Words, he saith, Doth*

(a) In its visible Nature. (b) John 6. 63.

*this*



vos scandalizat, quia dixi Carnem meam do vobis manducare, & Sanguinem meum bibere? Si ergo videritis filium hominis ascendentem ubi erat prius. *Quid est hoc? Hinc solvit quod illos moverat, hinc aperuit unde fuerant scandalizati. Illi enim putabant eum erogaturum Corpus suum. Ille autem dixit se ascensurum in Cælum, utique integrum. Cum videritis Filium hominis ascendentem ubi erat prius: Certè vel tunc videbitis, quia non eo modo quo putatis erogat Corpus suum: certè vel tunc intelligetis, quia Gratia ejus non consumitur morsibus. Et ait, Spiritus est qui vivificat, Caro non prodest.*

*Et pluribus interpositis rursus adjicit, Quisquis autem (inquit Apostolus) Spiritum Christi non habet, hic non est ejus. Spiritus ergo est qui vivificat, Caro autem non prodest quicquam. Verba quæ ego locutus sum vobis, Spiritus & Vita sunt. Quid est, Spi-*

*this offend you; that I said, I give you my Flesh to eat, and my Blood to drink? What if you shall see the Son of Man ascending where he was before? What means this? Here he resolves that which troubled them; here he expounds the Difficulty at which they were offended. For they thought he would have given them his Body; but he tells them, that he should ascend in his Body entire into Heaven. When you shall see the Son of Man ascend where he was before; certainly then you will see, that he did not give his Body in the way which you imagine; then you will understand, that the Grace of God is not eaten by Morsels. He saith, *It is the Spirit that quickeneth, the Flesh profiteth nothing.**

And after many other Passages, he adds, ‘*Whosoever (saith the Apostle) hath not the Spirit of Christ is none of his: Therefore it is the Spirit that quickeneth, the Flesh profiteth nothing.*’ (a) *The words which I have spoken unto you, are Spirit and Life.* ‘What means

---

(a) John 6. 63.

‘he

ritus & Vita sunt? Spiritualiter intelligenda sunt. Intellexisti spiritualiter, Spiritus & Vita sunt; Intellexisti carnaliter, etiam sic illa Spiritus & Vita sunt, sed tibi non sunt.

Hujus Autoritate Doctoris Verba Domini tractantis de Sacramento sui Corporis & Sanguinis manifestè docemur, quòd illa Verba Domini spiritualiter, & non carnaliter intelligenda sunt, sicut ipse ait, Verba quæ ego loquor vobis, Spiritus & Vita sunt. Verba utique de sua carne manducandâ, & de suo sanguine bibendo. Inde enim loquebatur unde Discipuli fuerant scandalizati. Ergo ut non scandalizarentur, revocat eos Divinus Magister de Carne ad Spiritum, de corporeâ Visione ad Intelligentiam invisibilem.

Videmus ergo, esca illa Corporis Domini, & potus ille Sanguinis ejus, secundum

‘ he, by saying, they are Spirit and  
 ‘ Life? That they must be Spiritual-  
 ‘ ly understood. If thou understand-  
 ‘ est them Spiritually, they are Spirit  
 ‘ and Life, if thou understandest them  
 ‘ carnally, even so also, they are Spi-  
 ‘ rit and Life ; but not to thee.

By the Authority of this Doctor,  
 treating on the Words of our Lord,  
 touching the Sacrament of his own  
 Body and Blood, we are plainly  
 taught, That those Words of our  
 Lord, are to be spiritually, and not  
 carnally understood; as he himself  
 saith : *The Words which I speak unto*  
*you, are Spirit and Life.* That is, his  
 Words concerning <sup>came</sup> his Flesh, and  
 drinking his Blood. He had spoken  
 those things at which his Disciples  
 were offended : Therefore that they  
 might not be offended, their Divine  
 Master calleth them back from the  
 Flesh to the Spirit, from Objects of  
 the outward Sense (a) to the under-  
 standing of things invisible.

So then we see, That Food of the  
 Lords Body, and that Drink of his

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(a) That is, to spiritual Objects

cundum quid verè Corpus ejus, & verè Sanguis ejus existunt, videlicet secundum quod Spiritus & Vita sunt.

Item, Quæ idem sunt unâ definitione comprehenduntur. De vero Corpore Christi dicitur, quod sit verus Deus, & verus Homo. Deus, qui ex Patre Deo ante Secula natus; Homo, qui in fine Seculi ex Mariâ Virgine genitus. Hæc autem dum de Corpore Christi quod in Ecclesiâ per Mysterium geritur dici non possunt, secundum quendam modum Corpus Christi esse cognoscitur, & modus iste in Figura est & Imagine, ut Veritas res ipsa sentiatur.

In Orationibus quæ post Mysterium Sanguinis, Corporisque Christi dicuntur, & à Populo respondetur, Amen, sic Sacerdotis voce dicitur, (a) Pignus

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(a) Deest hæc Oratio in Libro Sacramentario Gregorii per Menardum edito.

Blood, are in some respect truly his Body and his Blood ; that is, in the same respect in which they are Spirit and Life.

Again, Those things which are one and the same, are comprehended under the same Definition. We say of the true Body of Christ, that he is very God, and very Man ; God begotten of God the Father before the World began ; and Man born of the Virgin Mary, in the end of the World. But since these things cannot be said of the Body of Christ, which is mystically celebrated in the Church, we know that it is only in some particular manner the Body of Christ ; which manner is Figurative, and in the way of an Image ; so that the Verity is the thing it self.

In the Prayers used after the Mystery of Christ's Body and Blood, to which the People say, *Amen* ; the Priest speaks thus (a) *We who have now* He argues from a Prayer in his time used after the H. Communion.

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(a) This Prayer is not found in the present Roman-Mass-Book.



æternæ vitæ capientes humiliter implo-  
ramus, ut quod (a) [in] imagine contin-  
gimus Sacramenti, manifestâ partici-  
patione sumamus.

Et Pignus enim & Imago alterius rei  
sunt, id est, non ad se, sed ad aliud  
aspiciunt. Pignus enim illius rei est pro  
qua donatur. Imago illius, cuius simili-  
tudinem ostendit. Significant enim ista  
rem cuius sunt, non manifestè ostendunt.  
Quod cum ita est, apparet quod hoc  
Corpus & Sanguis Pignus & Imago rei  
sunt futuræ, ut quod nunc per simili-  
tudinem ostenditur, in futuro per manife-  
stationem reveletur. Quod si nunc signi-  
ficant in futuro autem patefacient,  
aliud est quod nunc geritur, aliud quod  
in futuro manifestabitur.

Quâ de re & Corpus Christi, & San-  
guis est, quod Ecclesia celebrat, sed tan-

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(a) In restitui ex M. S. Lamb.

received the Pledge of eternal Life, most humbly beseech thee to grant, that we may be (a) manifestly made partakers of that which here we receive under an an Image or Sacrament.

A Pledge and Image are the Pledge and Image of somewhat else; that is, they do not respect themselves, but another thing. It is the Pledge of that thing for which it is given, the Image of the thing it represents. They signifie the thing of which they are the Pledge or Image, but are not the very thing it self. Whence it appears, that this Body and Blood of Christ are the Pledge and Image of something to come, which is now only represented, but shall hereafter be (b) plainly exhibited. Now if it only signifie at present what shall be hereafter really exhibited, then it is one thing which is now celebrated, and another which shall hereafter be manifested.

Wherefore it is is indeed the Body and Blood of Christ which the Church celebrates; but in the way

(a) Or Really. (b) Or Really.

H

of

Pignus, tanquam (114)

quam Imago. Veritas vero erit cum jam  
nec Pignus nec Imago, sed ipsius rei Ve-  
ritas apparebit.

Et alibi, (a) Perficiant in nobis  
quaesumus, Domine, tua Sacramen-  
ta quod continent, ut quæ nunc  
specie gerimus, rerum veritate capia-  
mus. Dicit quod in specie gerantur  
ista, non in veritate; id est, per similitu-  
dinem; non per ipsius rei manifestatio-  
nem. Differunt autem à se Species &  
Veritas. Quapropter Corpus & Sanguis  
quod in Ecclesia geritur, differt ab illo  
Corporis & Sanguine quod in Christi  
Corpore per Resurrectionem jam glorifi-  
catum cognoscitur. Et hoc Corpus Pignus  
est, & Species illud Veritas. Hoc enim  
geritur donec ad illud perveniatur, ubi  
vero ad illud perventum fuerit, hoc re-  
movebitur.

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(a) Habetur altera ejusdem Libri pag. 135.  
& in Missali Romano. Post Communio in Sab-  
bato quatuor Temporum post S. Crucem.

Appa-

of a Pledge, or an Image: The Truth we shall then have, when the Pledge or Image shall cease, and the very Thing it self shall appear.

And in another Prayer; (a) *Let thy Sacraments work in us, O Lord, we beseech thee, those things which they contain, that we may really be made partakers of those things, which now we celebrate in a Figure.* He saith that these things are celebrated in a Figure, not in Truth; that is, by way of Representation, and not the (b) Manifestation of the Thing it self. Now the Figure and the Truth are very different things: Therefore that Body and Blood of Christ, which is celebrated in the Church, differs from the Body and Blood of Christ, which is glorified since the Resurrection. That Body is the Pledge or Figure, this the Truth; the former we celebrate till we come to the latter; and when we come to the latter, the former shall be done away.

*He argues from another Collected.*

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(a) This is extant in the ordinary Mass-Book. (b) Or Real Presence.

Apparet itaque, quod multâ inter se  
differentiâ separantur, quantum est inter  
Pignus & eam rem pro quâ Pignus tra-  
ditur ; & quantum inter Imaginem &  
rem cuius est Imago, & quantum inter  
Speciem & Veritatem. Videmus itaque  
multâ differentiâ separari Mysterium San-  
guinis & Corporis Christi, quod nunc à  
Fidelibus sumitur in Ecclesiâ, & illud  
quod natum est de Mariâ Virgine, quod  
passum, quod sepultum, quod resurrexit,  
quod Caelos ascendit, quod ad Dexteram  
Patris sedet. Hoc namque quod agitur  
in viâ, spiritualiter est accipiendum; quia  
Fides, quod non videt, credit, & spiritua-  
liter pascit Animam, & lætificat Cor,  
& Vitam præbet æternam & Incorrup-  
tionem; dum non attenditur quod Corpus  
pascit; quod dente premitur, quod per  
partes comminuitur; sed quod in Fide  
spiritualiter accipitur. At verò Corpus  
illud in quo passus est, & resurrexit Chri-  
stus, proprium ejus Corpus existit, de  
Virginis Mariæ Corpore sumptum, pal-  
pabile seu visibile etiam post Resurrectio-  
nem, sicut ipse Discipulus ait; Quid tur-  
bati



It is apparent therefore, that they differ vastly, as much as the Pledge, and that whereof it is the Pledge; as much as the Image, and the Thing whose Image it is, as much as the Figure and Truth. We see then how vast a difference there is between the Mystery of Christ's Body and Blood, which the Faithful now receive in the Church, and that Body which was born of the Virgin *Mary*, which suffered, was buried, rose again, ascended into Heaven, and sitteth at the right Hand of God. For that Body which is celebrated here in our Way, must be spiritually received; for Faith believes somewhat that it seeth not; and it spiritually feeds the Soul, makes glad the Heart, and confers Eternal Life and Incorruption, if we attend not to that which feeds the Body, which is chewed with our Teeth, and ground to pieces, but to that which is spiritually received by Faith. Now that Body in which Christ suffered, and rose again, was his own proper Body which he assumed of the Virgin, which might be seen and felt after his Resurrection; as he saith to his Disciples, *Why are you troubled?*



bati estis , & cogitationes ascendunt in corda vestra? Videte Manus meas & Pedes meos, quia ego ipse sum: Palpate & videte; quia Spiritus carnem & ossa non habet, sicut me videtis habere.

*Audiamus etiam quid Beatus (a)* Fulgentius in *Libello de Fide* dicat: Firmissimè tene, & nullatenus dubites ipsum Unigenitum, Deum Verbum, Carnem factum, se pro nobis obtulisse Sacrificium & Hostiam Deo in odorem suavitatis; cui cum Patre & Spiritu Sancto à Patriarchis, à Prophetis, & Sacerdotibus tempore veteris Testamenti animalia sacrificabantur; & cui nunc (b) id est, tempore novi Testamenti, cum Patre & Spiritu Sancto, cum quibus illi una est Divinitas, Sacrificium Panis & Vini in Fide & Charitate, Sancta Catholica Ecclesia per universum orbem Terræ offerre non cessat. In illis enim carnalibus victimis (c) significatio fuit Carnis Christi, quam pro peccatis nostris ipse sine peccato fuerat oblaturus, & (d) Sanguis quem erat effusus in re-

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(a) *Fulgentius de Fide, ad Petrum Diaconum, c. 19.* (b) *Idem.* (c) *in editis Figuratio.* (d) *Lege Sang. uinis.*

and why do Thoughts arise in your Hearts? See my Hands and my Feet, that it is I my self. Handle me, and see, for a Spirit hath not Flesh and Bones, as you see me have.

Let us hear also what S. Fulgentius *He urges the Authority of Fulgentius.* speaks in his Book of Faith. Firmly believe, and doubt not in any wise, that the very only begotten Son, God the Word, being made Flesh, (a) offered himself for us a Sacrifice and Oblation of a sweet smelling-savour to God; to whom with the Father and Holy Ghost, by Patriarchs, Prophets and Priests, living Creatures were sacrificed in the time of the Old Testament; and to whom now, that is, under the New, together with the Father and Holy Ghost, with whom he hath one and the same Divinity, the Catholick Church throughout the World, ceaseth not to offer a Sacrifice of Bread and Wine in Faith and Charity. In those carnal Sacrifices, there was a signification of the Flesh of Christ, which he without sin should offer for our sins, and of that Blood which he was to shed on the Cross for the remission of our

(a) Ephes. 5. 2.

remissionem peccatorum nostrorum. In isto autem Sacrificio Gratiarum actio, atque commemoratio est Carnis Christi, quam pro nobis obtulit, & Sanguinis quem pro nobis idem Deus effudit. De quo Beatus *Paulus* Apostolus dicit in Actibus Apostolorum (a) *Attendite vobis & universo Gregi, in quo vos Spiritus Sanctus posuit Episcopos, regere Ecclesiam Dei quam acquisivit Sanguine suo.* In illis ergo Sacrificiis, quid nobis esset donandum figuratè significabatur, in hoc autem Sacrificio quid jam nobis donatum sit evidenter ostenditur.

*Dicens quod in illis Sacrificiis quid nobis esset donandum significabatur, in isto vero Sacrificio, quid sit donatum commemoretur, patenter innuit quod sicut illa Figuram habueret futurorum, sic & Sacrificium Figura sit præteritorum.*

*Quibus Dictis quanta differentia sit inter Corpus in quo passus est Christus,*

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(a) Act. 20. 28.

*sins; but in this Sacrifice, there is a Thanksgiving, and Commemoration of that Flesh of Christ, which he offered for us, and of that Blood, which the same [Christ] our God, hath shed for us: Of which, the Apostle S. Paul, in the Acts of the Apostles, saith, (a) Take heed to your selves, and to the whole Flock over which the Holy Ghost hath made you Bishops, to rule the Church of God, which he redeemed with his own Blood. In those Sacrifices, what was to be given for us, was represented in a Figure; but in this Sacrifice, what is already given, is evidently shewn.*

By saying, That in those Sacrifices was signified what should be given for us; but that in this Sacrifice, what is already given is commemorated; he plainly intimates, That as those Sacrifices were a Figure of things to come, so this is the Figure of things already past.

By which Expressions, he most evidently shews, how vast a difference there is between that Body of Christ,

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(a) Acts 20. 28.

& hoc Corpus quod pro ejus Passionis commemoratione, siue Mortis fit, evidentissime declaravit. Illud namque proprium & verum, nihil habens in se vel Mysticum, vel Figuratum. Hoc verò Mysticum, aliud exterius per Figuram ostentans, aliud interius, per Intellectum Fidei representans.

Ponamus adhuc unum Patris Augustini Testimonium, quod & Dictorum Fidem nostrorum astruat, & Sermonis marginem ponat; in Sermone quem fecit ad Populum de Sacramento Altaris, sic infra; (a) Hoc quod videtis in Altari Dei, (b) jam transactâ nocte vidistis, sed quid esset, quid sibi veller, quàm magnæ rei Sacramentum contineret, nondum audivistis. Quod ergo videtis Panis est & Calix, quod vobis etiam oculi vestri renunciant. Quod autem Fides vestra postulat instruenda, Panis est Corpus Christi, Calix (c) est Sanguis Christi. Breviter qui-

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(a) Extat hic Sermo ad calcem Epistolæ Fulgentii ad Ferrandum Diaconum de Baptismo Æthiopis moribundi, editæ inter alia Fulgentii Opuscula per Jacobum Sirmondum. 8. Par. 1612. (b) Etiam in impressis. (c) Non legitur Est in impressis.



in which Christ suffered, and that Body which we celebrate, in remembrance of his Death and Passion: For the former is properly and truly his Body, having nothing Mystical or Figurative in it. The latter is Mystical, shewing one thing to our outward Senses by a Figure, and inwardly representing another thing by Faith.

Let me add one Testimony more of Father *Augustine*, which will confirm what I have said, and shall put an end to my Discourse; in his Sermon to the People touching the Sacrament of the Altar: Thus he saith; *What it is which you see upon God's Altar, you were shewn last night; but you have not yet heard what it is, what it meaneth, and of how great a Thing this is a Sacrament. That which you see, is Bread and the Cup; thus much your own Eyes inform you: But that wherein your Faith needs Instruction, is, that this Bread is the Body of Christ, and the Cup is the Blood of Christ. This is a short Account of the Matter, and perhaps as much as Faith requires; but Faith needeth further Instruction; as it is written, (a) Ex-*

*He concludes with another Testimony of S. Augustine.*



dem hoc dictum est, quòd, fortè sufficiat, sed Fides instructionem desiderat. Dicit enim Propheta, *Nisi credideritis, non intelligetis*. Potestis ergo (a) dicere mihi, Præcepisti ut credamus, expone, ut intelligamus. Potest enim in animo cujuspiam cogitatio talis oboriri. Dominus noster Iesus Christus novimus unde acceperit Carnem, de Virgine scilicet *Mariâ*. Infans lactatus est, nutritus est, crevit, ad juvenilem ætatem perductus est, à *Judæis* persecutionem passus est (b) Ligno suspensus est, (b) interfectus est, de Ligno depositus est, sepultus est, tertio die resurrexit, quo die voluit (c) Cælum ascendit; illuc levavit Corpus suum, inde venturus est judicare vivos & mortuos; ibi est modo sedens ad Dexteram Patris. Quomodo est Panis Corpus ejus? Et Calix, vel quod habet Calix, quomodo est Sanguis ejus? Ista, Fratres, ideo dicuntur Sacramenta, quia in eis aliud videtur, & aliud intelligitur. Quod videtur, speciem habet corporalem; quod intelligitur, fructum habet spirituales.

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(a) Modo addunt hic Impressi: (b) Reperunt hic Impressi in Ligno. (c) In Cælum Impressi. (d) Unde legit Sirmondus. Ista

cept you believe, you will not understand. You may be apt to say to me, You require us to believe, expound to us, that we may understand. Such a Thought as this may arise in any man's Heart. We know that our Lord Jesus Christ took Flesh of the Virgin Mary; when an Infant, he was suckled, nourished, grew, and arrived to the Age of a young Man, was persecuted by the Jews, suffered, was banged on a Tree, put to Death, taken down, and buried, the third day he rose again, and on that day himself pleased, he ascended the Heavens, and carried up his Body thither, and shall from thence come to judge both quick and dead, where he is now sitting at the right Hand of the Father. How is Bread his Body, and how is the Cup, or the Liquor in the Cup, his Blood? These, my Brethren, are stiled Sacraments, because in them we see one thing, and understand another. That which we see, hath a Bodily Nature; that which is understood, hath a Spiritual Fruit, or Efficacy.

Ista venerabilis Auctor dicens, instruit  
nos, quid de proprio Corpore Domini, quod  
de Mariâ natum, & nunc ad Dexteram  
Patris sedet, in quo venturus est iudicare  
vivos & mortuos. Et quid de isto quod  
super Altare ponitur, & Populo partici-  
patur, sentire debeamus: illud integrum  
est, neque ulla sectione dividitur, nec ul-  
lus Figuræ obvelatur: Hoc vero quod su-  
per Mensam Domini continetur, & Fi-  
gura est, quia Sacramentum est, & ex-  
terius quod videtur, Speciem habet cor-  
poream, quæ pascit Corpus; interius  
vero quod intelligitur, Fructum habet  
spiritualem, quæ vivificat Animam.

Et de hoc Mystico Corpore volens a-  
perius & manifestius loqui, sic dicit (a)  
in consequentibus: Corpus ergo Chri-  
sti si (b) vultis intelligere, Apostolum  
(b) audite dicentem, Vos estis Corpus

(a) Apud Fulgentium, Ibidem. (b) Simon.  
Ius legit, Vis & Audi.

In these Words, this Venerable Author instructs us, what we ought to believe touching the proper Body of Christ, which was born of the Virgin Mary, and now sitteth at the right Hand of God, and in which he will come to judge the Quick and the Dead; as also, touching that Body which is placed on the Altar, and received by the People. The former is entire, neither subject to be cut or divided, nor is it veiled under any Figure. But the latter, which is set on the Lord's Table, is a Figure, because it is a Sacrament. That which is outwardly seen, hath a Corporeal Nature, which feeds the Body; but that which is understood to be contained within it, hath a spiritual Fruit, or Virtue, and quickneth the Soul.

And in the following Words, having a Mind to speak more plainly and openly touching this Mystical Body, he saith, *If you have a mind to understand the Body of Christ, hearken to the Apostle, who saith, Ye are the Body of Christ, and his Members: And*  
if

Christi & Membra: Si ergo vos estis  
 Corpus Christi & Membra, Myfteri-  
 um vestrum in Mensâ Domini posi-  
 tum est. Mysterium Domini accipi-  
 tis, ad id quod estis, *Amen* responde-  
 tis, & respondendo subscribitis. Au-  
 dis ergo Corpus Christi, & respon-  
 des *Amen*; esto Membrum Christi,  
 ut verum sit *Amen*. Quare ergo in  
 Pane? Nihil hîc de nostro adfera-  
 mus: (a) Ipsum Apostolum dicentem  
 audiamus; cum ergo de isto Sacra-  
 mento loqueretur, ait, *Unus Panis,*  
*Unum Corpus multi sumus,* & reliqua.

S. Augustinus satis nos instruit, quod  
 sicut in Pane super Altare, Corpus Christi  
 signatur; sic etiam Corpus accipientis Po-  
 puli: Et evidenter ostendit; quod Corpus  
 Christi proprium illud existat in quo  
 natus de Virgine, in quo lactatus, in  
 quo passus, in quo mortuus, in quo sepul-  
 tus, in quo resurrexit, in quo Cælos as-

---

(a) Apostolum item audiamus, in *Impressis.*  
*cendit,*



if ye are the Body of Christ, and his Members, then is there a Mystical Representation of your selves set on the Lord's Table. You receive the Lord's Mystery, and answer, Amen; and by that Answer (a) subscribe to what you are. Thou hearest the Body of Christ named, and answerest, Amen; become thou a Member of Christ, that thy Amen may be true. (b) But why in the Bread? I shall offer nothing of my own, but let us hear what the Apostle (c) himself speaks of this Sacrament; who saith, And we being many, are one Bread, and one Body, &c.

S. Augustine sufficiently teaches us, That as in the Bread upon the Altar, the Body of Christ is signified, so is likewise the Body of the People who receive it. And he evidently shews, That Christ's proper Body is that in which he was born of the Virgin, was suckled, suffered, died, was buried, and rose again, in which he ascended

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(a) i. e. Own your selves to be the Body and Members of Christ. (b) i. e. How are we represented as Christ's Body in the Bread? (c) 1 Cor. 10. 17.

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cedit, in quo Patris ad Dextram sedet,  
in quo venturus est ad Judicium. Hoc  
autem quod supra Mensam Dominicam  
positum est, Mysterium continet illius, sicut  
etiam identidem Mysterium continet Cor-  
poris Populi credentis, Apostolo dicente, (a)  
Unus Panis, Unum Corpus, multi su-  
mus in Christo.

Animadvertat, Clarissime Princeps  
Sapientia vestra, quod posita Sanctorum  
Scripturarum Testimonia, & Sanctorum  
Patrum Dictis, evidentissime monstra-  
tum est, quod Panis, qui Corpus Christi,  
& Calix qui Sanguis Christi appellatur,  
Figura sit, quia Mysterium; & quod non  
parva differentia sit inter Corpus, quod  
per Mysterium existit, & Corpus quod  
passum est, & sepultum, & resurrexit.  
Quia hoc proprium Salvatoris Corpus ex-  
istit, nec in eo vel aliqua Figura, vel a-  
liqua Significatio, sed ipsa rei Manifesta-  
tio cognoscitur, & ipsius Visionem Cre-  
dentes desiderant; quoniam ipsum Caput  
nostrum, & ipso Viso satiabitur deside-  
rium nostrum. Quoniam ipse & Pater

(a) Testante Codd. nonnulli.

the Heavens, sitteth on the right Hand of the Father, and in which he shall come again to Judgment: But this which is placed upon the Lord's Table, contains a Mystery of that, as also the Mystery of the Body of the Faithful People; according to that of the Apostle: *And we being many, are one Bread and one Body in Christ.*

Your Wisdom, Most Illustrious Prince, may observe, how both by Testimonies out of the Holy Scriptures, and the Fathers, it is most evidently demonstrated, That the Bread, which is called the Body of Christ, and the Cup which is called the Blood of Christ, is a Figure, because it is a Mystery; and that there is a vast Difference between that which is his Body Mystically, and that Body which suffered, was buried, and rose again: For this was our Saviour's proper Body; nor is there any Figure or Signification in it; but it is the very thing it self. And the Faithful desire the Vision of him, because he is our Head; and when we shall see him, our Desire will be satisfied:

*He determines this Second Question in the Negative.*

unum sunt ; non secundum quod Corpus habet Salvator, secundum plenitudinem Divinitatis, quæ habitat in homine Christo. At in isto quod per Mysterium geritur, Figura est, non solum proprii Corporis Christi, verum etiam Credentis in Christum Populi. Utriusque namque Corporis id est, & Christi quod passum est, & resurrexit, & Populi in Christo per Baptismum renati, atque de mortuis vivificati Figuram gestat.

Addamus etiam quod iste Panis & Calix, qui Corpus & Sanguis Christi nominatur, & (a) existit, Memoriam representat Dominicæ Passionis, sive Mortis, quemadmodum ipse in Evangelio dixit ; Hoc facite in mei commemorationem. Quod exponens Apostolus

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(a) Et existit, Addidi hæc verba monitus à Mabillonio, locum ita extare in M. S. Laubiensi. Acta Bened. Sæcul. 4. p. 2. in Præf. n. 130. Nec quicquam tamen juvat Pontificiorum causam hæc additio; agnoscunt enim Reformati, Panem & Calicem non solum Corpus & Sanguinem Christi nominari, sed etiam existere spiritualiter.

Paulus

(a) *For he and the Father are one:* Not in respect of our Saviour's Body, but forasmuch as the Fulness of the Godhead dwelleth in the Man Christ: But in that Body which is celebrated in a Mystery, there is a Figure, not only of the proper Body of Christ, but also of the People which believe in Christ: For it is a Figure representing both Bodies; to wit, that of Christ, in which he died, and rose again, and that of the People which are regenerated, and raised from the dead by Baptism into Christ.

And let me add, That the Bread and Cup, which is called, and is the Body and Blood of Christ, represents the Memory of the Lord's Passion or Death; as himself teacheth us in the Gospel, saying, (b) *This do in Remembrance of me.* Which S. Paul the Apostle expounding, saith; (c) *As oft as you eat this Bread, and drink this Cup, you shew forth the Lord's Death till he come.*

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(a) i John 10. 30. (b) Luke 22. 19.  
(c) i Cor. 11. 26.

Paulus ait, Quotiescunque manduca-  
bitis Panem hunc, & Calicem bibetis,  
Mortem Domini annuntiabitis donec  
veniat.

Docemur à Salvatore, necnon à San-  
cto Paulo Apostolo, quid iste Panis &  
iste (a) Sanguis ubi super Altare ponitur in  
Figuram, seu in Memoriam Dominicæ  
Mortis ponantur, & quod gestum est in  
pæterito, præsentem revocet Memoriam, ut  
illius Passionis memores effecti, per eam  
efficamur Divini Muneris Censentes, per  
quam sumus à Morte liberati. Cognosce-  
tes quod ubi pervenerimus ad Visionem  
Christi, talibus non opus habebimus in-  
strumentis quibus admonemur quid pro  
nobis immensa Benignitas sustinuerit.  
Quoniam ipsam faciem ad faciem contem-  
plantes, non per exteriorum temporalium  
rerum administrationem commovebimur, sed  
per ipsius contemplationem Veritatis affi-  
ciemur quemadmodum nostræ Salutis Au-  
tori gratias agere debeamus.

Nec ideo quoniam ista dicimus, pute-  
mur in Mysterio Sacramenti Corpus Domi-  
ni, vel Sanguinem ipsius, non à Fide-  
libus sumi, quando Fides, non quod Oculus  
videt, sed quod credit, accipit; quoniam  
spiritualis est Esca, & spiritualis Rotas,

(a) Calix, Fortè reponendum est.



We are here taught both by our Saviour, and also by *S. Paul* the Apostle, That the Bread and Blood which is placed upon the Altar, is set there for a Figure, or in remembrance of the Lord's Death; that what was really done long since, may be called to our present Remembrance; that having his Passion in our mind, we may be made partakers of that Divine Gift, whereby we are saved from Death: Knowing well, that when we shall come to the Vision of Christ, shall we need no such Instruments to admonish us, what his infinite Goodness was pleased to suffer for our sakes; for when we shall see him face to face, we shall not by the outward Admonition of temporal things, but by the Contemplation of the very thing it self, shall understand how much we are obliged to give Thanks to the Author of our Salvation.

But in what I say, I would not have it thought, That the Lord's Body and Blood is not received by the Faithful in the Sacramental Mysteries; for Faith receives not that which the Eye beholds, but what it self believes. It is Spiritual Meat, and



*spiritualiter animam pascens, & æternæ  
Satiætatæ vitam tribuens: Sicut ipse  
Salvator Myſterium hoc commendans lo-  
quitur; Spiritus eſt qui vivificat, nam  
Caro nihil prodeſt.*

*Imperio veſtræ Magnitudinis parere  
cupientes, præſumpſi parvus, rebus de  
non minimis diſputare; non ſequentes æſti-  
mationis noſtræ præſumptionem, ſed Ma-  
jorum intuentes Autoritatem; quæ ſi  
proba veritis Catholicè dicta, veſtræ Me-  
ritis Fidei deputate, quæ depoſita Regalis  
Magnificentiæ Gloriâ, non erubuit ab  
humili quærere Reſponſum Veritatis. Sin  
autem minus placuerint, id noſtræ depu-  
tetur Inſipientiæ, quæ quod optavit, mi-  
nus efficaciter (a) voluit explicare.*

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*(a) Potuit, vel Valuit; Ita Colon. Editio,  
1551.*

---

**FINIS.**

Spiritual Drink, spiritually feeding the Soul, and affording a Life of eternal Satisfaction; as our Saviour himself, commending this Myſtery, ſpeaks:  
*(a) It is the Spirit that quickneth, the Fleſh profiteth nothing.*

Thus in Obedience to your Majeſties Commands, I, though a very inconfiderable Perſon, have adventured to diſpute touching Points of no ſmall Moment; not following any preſumptuous Opinion of my own; but having a conſtant regard to the Authority of the Ancients: If your Majeſty ſhall approve what I have ſaid, as Catholick, aſcribe it to the Merit of your own Faith; which, laying aſide your Royal Glory and Magnificence, condeſcended to enquire after the Truth of ſo mean a Perſon. And if what I have ſaid, pleaſe you not, impute it to my own Weakneſs, which renders me incapable of explaining this Point ſo well as I deſired.

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*(a) John 6. 63.*

FINIS.



21713

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*An Account of the several Editions  
of Bertram.*

1. At *Cologne*, A. D. 1532. in *Octavo*.  
Father *Cellor* saith, That this was  
Printed at *Basil*, not *Cologne*; but I  
know not why we may not believe  
it to have been Printed at *Cologne*,  
in regard *Hermannus* wasthen Arch-  
Bishop, who favoured the Reformation;  
and though he did not  
not at that time publicly declare,  
yet he might secretly encourage it.
2. At *Geneva*, A. D. 1541. in *Octavo*.  
Wherein the Publisher hath taken  
upon him to correct the Author's  
Latine, as to put *Servator* for *Sal-  
vator*, &c. For which reason I have  
corrected nothing in *Bertram's* Text  
by the Authority of this Edition,  
nor noted his Variations.
3. In the *Micropresbyticon*, Printed at  
*Basil*, 1550. Fol. we find *Bertram*,  
p. 513.
4. A Second Edition at *Cologne*, with  
*Paschasius Radbertus*, whom the  
Publisher mistook for *Rabanus Mau-  
rus*, and some other Pieces on that  
Argu-

- ( )
- Argument, *Octavo*, A. D. 1551.
5. At the end of a *Diallacticon*, which I suppose was written by *Beza*, and Printed at *Geneva*, 1557. is *Bertram's* Book, Printed after the former Edition, at *Geneva*.
  6. *Feuguerens*, a Frenchman, and Professor of Divinity at *Leiden*, Published it with his *Opuscula*, in *Octavo*, *Lugd. Bat.* 1579.
  7. In the *Catalogus Testium Veritatis*, Printed at *Geneva*, 1608. in *Folio*, it is inserted, after the *Cologne-Impression*, *Lib. 10.*
  8. *Lomierus* hath Published this Book with Notes, which I have not seen, but have my Information from the Catalogue of Books, Prohibited newly by the *French-Clergy*.
  9. There are two Editions in *French* and *Latine*; the latter in the Year 1672. The *Latine* Text of this Edition, being most accurate, is that which I have followed, unless in manifest false Prints, or where *Fa. Mabillon's* M. S. hath directed a better Reading.



10. In *English*, it was Printed A.D. 1549. which Translation was made either by Bishop *Ridley*, or his Advice, and is accurate enough, but the Language obsolete.

11. In *Scotland*, it was Printed at *Aberdeen*, A. D. 1622. in *Octavo*.

12. A.D. 1623. Sir *Humphrey Lynd* Published the Translation, newly Reprinted.

*Causabon* told Arch-Bishop *Usher*, that he saw a Manuscript of it in possession of Mr *Gillot*, a Senator of *Paris*. Perhaps it was the same which I find in *Thuanus* his Library; which *F. Mabillon* saith, is not a true Copy.

That Father however acknowledges, that there is an excellent old Manuscript of it in the *Lobe's* Library in the *Low-Countries*, upon the *Sambre*, in the Diocese of *Cambray*.

All the Printed Editions I have seen and compared, except the first *Cologne*, that of *Lomierus*, and the *Scotch-Impression*, and have noted all material Variations, except false Prints, and the arbitrary Variations of the *Geneva-Copy*.



I heartily wish *F. Mabillon* had given  
us the Variations of the *Lobe's* M. S.  
from the Printed Copies ; which  
if he had pleased to have done, I  
would without scruple, upon his  
Credit, have Published the *Latine*  
so corrected.

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(17)

A.

# Catholick Catechism:

SHEWING THE  
IMPOSSIBILITY

THE  
CATHOLICK RELIGION  
Should be varied to the Degree of a Thought,  
from the Measures left Sealed by the *Apostles*,  
WITHOUT THE  
LOSS of TRUTH

And therefore

The Impossibility *POPERY*, or whatever else is  
not found in *Scripture*, should be *CATHOLICK*.

Composed to the Capacity of the Meanest, that will but  
Consider; that they may know and be ready, upon un-  
movable Reasons, to give an *Apologie*, or *Defensive Answer*,  
for the *Catholick Religion*, if they are indeed of it; and  
be secured from Temptation in Times of Danger.

2 Pet. 1. 12. ——— The *Protestant Truth*.

Prov. 23. 31. *That I might make thee know the Certainty of the Words  
of Truth, that thou mightest answer the Words of Truth to them that  
find thee there.* (Thos. Beveridge)

LONDON: Printed for Tho. Parkhurst and Wm. Miller at the  
Globe and Three Crowns in Chancery, and the others in St. Paul's Church-yard.

1683.

3 Catholick Debates

THE

William Sidel

His

The final portion of  
THE  
PRINCIPLES  
OF  
PROTESTANT  
Truth and Peace

By THO. BEVERLEY  
1683

THESE BOOKS ARE IN THE POSSESSION OF THE

The Protestant Truth.

Nov. 22. 17. That I might make the Certainty of the Words  
of Truth, that thou mightest answer the Words of Truth to them that  
find none there.

1683. Printed for Tho. Parkyns and Wm. Miller at the  
Dile and three Groves in Cheap-side, and the shop in St. Pauls Church-yard.

THE  
PREFACE  
TO THE  
READER.

**I** Call this *A Catechism*, because I design it a Familiar Instruction in Fundamental Truths, Resounding the same Thing from Question to Answer; the easiest way of Conveying Truth, and Imprinting it upon the Minds of those, that are even of the meanest Capacity: But especially, because the Principles of it are to be daily so Meditated upon, Pondered and Applied to use, as to be a perpetual sound in our Ears, and so to be properly styled *Catechism*.

For Things of such great weight, as Principles are, must have as the most Advantageous Administration, as the most Deep, and therefore Leisurely Infusion, as the most Resolved Adherence, when found True and Right, (which is *Saying*



## The PREFACE.

*the Truth, and not Selling it,) so they must have the most Easy, and Ready Application to all their Uses and Ends: They must therefore be bound continually about our Neck, that when we go, they may lead us; that when we sleep, they may keep us; that when we wake, they may talk with us, Prov. 6. 21, 22.*

I know the Things I have written cannot be duly received without much Thinking, and without that they will be in danger of a Censorious rejection from the most, or of a superficial unintelligent Acceptance in the Kinder; which is as bad as the other; and therefore I present it as a *Catechism*, to those that shall at all approve it, that they may be thoroughly versed in it, and the Sense of it grow Domestick to them. I call it a *Catholicall Catechism*, only with Relation to the Great Subjects it Treats of, the *Catholicall Religion*, and the *Catholicall Church*, in those things wherein they are *Catholicall*; or in which their *Catholicallness* consist: That is, that they are of God, and that the whole Society of Holy and Happy Spirits is by that *Catholicallness* united, and closely banded with it self. *Catholicall*, as the Epistles called *Catholicall*, that is, after some Doubt Asserted to be Divine, of the Publick Spirit of God, and giving that Publick Doctrine, in which the General Assembly is one.



## THE PREFACE.

and have endeavoured to contrive the Questions and Answers so, that the Answers may be an *Apology*, or Defensive Answer of that *Catholick Truth*, giving a Reason, or a *Rational Account*, to any Demand that can be made upon it: And it is the *Apology* of that Truth it self; the *Apology* it gives and furnishes us with; for other can no Man give: Truth can need no other, than its *Native Apology* for it self; no other will it accept.

To give this, and to be always ready to give it, to keep it within us, and to have it fitted to our Lips, is the proper Fruit of such a *Catechetical Instruction*; and the *Apostle* assures us, it is the great Duty of Christianity, and the greatest Honour we can do to God, First to *Sanctifie him in our Hearts*, by a full acknowledgment of him in his *Divine Truth*, by a *Plerophory*, or full Assurance of Understanding in the *Mystery of God*, and of the *Father*, and of *Christ*. For a Devotion to the True God, without knowing him to be the True God, cannot thus Sanctifie or Honour him.

There is nothing we should be more Rational in, than in the True Religion, the Account of which, and of its whole Content, ought to be so certain to us, that nothing of a Diverse Spirit from it, can be added to it; nor any thing of its *Integral* or *Essential Nature* taken from it; but

## TO REFUGE

we may plainly see, it would change the Argument; and so we need not make a *Transference* from all Falshood to know Truth; but by having a Right understanding in, and Just Contemplation of Truth, the most even thing in the whole World; we come to know it self, by it self, and to be assured of it, although there were no other False Religion in the World to compare it with, and set it off by, and withal to defy every false way offered to us, and to hate it: Yea we observe every thing that is but doubtfully Proposed, and stay it its due time of Examination, and so either accept, or reject it, or if we see full reason for neither, still suspend.

It is not the Laws of our Country, our Church, our being Baptiz'd, or Educated in it, that will justify our Religion to be the True: It is not the High Reverence of it, the Devotion we use in it, our hating of those that speak Blaphemously of it, will make good our Religion, what Religion in the World may not be justified upon such Topicks? It is not that we find many great Principles of Truth in a Religion, that will justify it: There is no Religion, that can be called Religion, that does not espouse many True Principles: And in Christian Religion, Antichristianism vies with Christianity it self upon the Fundamental Creeds, which it self Confesses with True Christianity,

## DISREFACE

Christianity, but hath Built upon them New Creeds of its own, and so Corrupted all: For what is so pure, and perfect, as True Religion is, must needs be Corrupted by any Addition: All that is Pure and True, is already its own; who then can add to it, and not be found a Liar?

Nothing therefore, as I have already intimated, can be our security for True Religion, but the *Test Divine Measure, the Common Faith, the True Catholic Standard*, which in all things necessary to the main End, is most evident; and in entertaining nothing that is not so evident, till it becomes so upon this *Great Test*, this is our Security?

For it is very plain, there is less danger when our Understandings are not yet extended to the breadth of Divine Truth, (if none of the Vital Principles are unknown to us, untested by us, which are so exceedingly plain, that we cannot be, except willfully, ignorant of them,) for no injury is done to Truth, that we do not understand its whole Compass, nor to our selves, if we do not hate knowledge, offering it self to our notices, but in adding to Truth, seeing we can have nothing to add, but what is of no worth, we must needs defile it, in having only Truth, though we have not all Truth, we yet are under the Influence of Truth only, but when we add,

we

## PREFACE

we enslave our selves to lying ~~and~~  
 Now hereunto have I levelled the whole en-  
 suing *Catechism*, or *Discourse*; against which I  
 know many prejudices will lie, except full Con-  
 sideration be allowed: I know too many things  
 raise a Detestation at the first, which being Exa-  
 mined and Weighed by their Reason, gain not  
 only the Discharge of these Angry Passions, but  
 much Acceptance and Assent: And I must take  
 the Confidence to say, in relation to any such  
 Doubt upon the ensuing *Apology for Catholick*  
*Truth*, that it is settled upon such immovable  
 Reason, and Weighed out by such exact atten-  
 dance to it, that I may write upon it with  
 our Immodesty; *Loe this, we have searched it, so*  
*it is, hear it, and know thou it for thy good*  
 for good in the Quickest and most Peaceable  
 Course of Christianity, wherein to know the  
 True Grounds upon which it rests, alone makes the  
 Soul both Wise and Good, and determines it to  
 the Square and Just Rules of that Holy Religion;  
 for Good in times of Temptation to a False Re-  
 ligion, especially that which calls it self *Catholick*.  
 For the truly Instructed Christian, is that which  
 is, indeed *Catholick*, is even Improbable against  
 that Delusion of *Catholick*, falsely so called;  
 Lastly, for good, in the midst of great Differen-  
 ces, and Diversities of Opinion and Practice, in  
 relation

## The PREFACE.

relation to lesser things, pertaining more Circumstantially, or Doubtfully to True Religion, wherein the Rational Christian carrying it Inoffensively and Communicatively as he can with all, centers in that which is *Catholick*, as to his Faith, Love, Inward Esteem, and Practice, and unmoveably fixes there, detesting all Animosity, and much more rigour or severity towards others in Relation to such differences, than which nothing can be more ungenerous, more unchristian, more irreligious, more unworthy.

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## THE PREFACE

relation to lesser things, pertaining more Cir-  
cumstantially or Doubtfully to True Religion,  
wherein the Rational Christian cannot be so  
Inoffensively and Communicatively as he can  
with all centers in that which is Catholic, as to  
his Faith, Love, Inward Effort, and Practice, and  
unanimously fix their dwelling all Animosity,  
and much more vigorous or fervent towards others  
in Relation to such differences, than which no-  
thing can be more ungenerous, more unchari-  
table, more injurious, more unworthy.

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THE

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and I know, according to all the Divine Mandates  
of God, and in doing so, we are joined, and  
loved, as we are, with one another, in the same  
Religious Services, continued by all.

## A

# Catholick Catechism.

## C A P. I.

*Of the Perfect and First State of Humane Nature, with relation to Catholick, or Publick Religion.*

**Quest.** **W**HAT is the most distinguishing Excellency and Perfection of Humane Nature?

**Answ.** Catholick, or truly Publick Religion; for it is the All the Whole, or Universal Man: Whoever therefore hath vanquished the sense of that, hath put off Man, and degraded himself into worse than a Brute.

**Quest.** *What do you mean by Religion?*

**Answ.** By Religion I mean a close Binding, or Uniting our selves to, and with God, the Supreme Being, in the Worship of him according to his Excellent Nature and Attributes, in keeping his Commandments, and seeking his

Grace and Favour, according to all his Divine Manifestations of himself; and in so doing we are joined, and join our selves, as far as we can, with one another, in the same Religious Services performed by all.

*Quest. Why do you call it Catholick, or truly Publick Religion?*

*Ans.* Because God, to whom we properly and first Unite in Religion, is the most Publick and Universal Being, in whom all holy Spirits unite one with another; and from whom whoever separates, separates also from all good Spirits, and so falls into the only dangerous Schism.

1. Because the One God, and Jesus Christ his Son, our Lord, the One Mediator, would have all come to the Knowledge of this, as the Catholick Truth, that they might be saved; and hath therefore reconciled, and recapitulated all in Heaven and Earth, into one Catholick Body, in himself the Catholick Head.

2. Because Gods Manifestations of himself are the only true Publick Authentick Records of this Religion, and all other not derived from hence are private and false, and the Meetings set up to celebrate any other Religion, than thus manifested, are indeed the close Schismatical Conventicles: For none can be Publick Assemblies, where God the supremely Publick, and all holy Spirits, withdrawn with him, are not: And all are Publick, though but of two or three, where God the Publick it self, and in whom the whole Assembly of Saints meets, is in the midst of them.

*Quest. Whence do you take occasion to call that Publick, or Catholick, that is Divine?*

*Ans.* From the Apostle Peter, who when he is asserting concerning the certainty of the Scripture Prophecy, affirms it a Principle absolutely necessary to be known, that it is not of any Private Interpretation, and that he may demonstrate it cannot be Private, he avows the Original



to be Divine. Now the plain Opposite to Private is Publick; in that therefore the Apostle does not oppose Publick, but Divine, to Private; it is plain in his sense, Divine is the only Publick; and whatever is truly Publick is Divine, and all else Private.

*Quest. How therefore are we to understand Private, to oppose it to Publick or Divine?*

*Ans.* Idiotick or Private is applyed to persons whose Knowledge is very narrow and strait, and they have cognisance of nothing beyond their little own. 2. To those that have no Publick Character of Office or Magistracy. And lastly, to such whose care, interest, and concern is confined to themselves and their own: Even thus Private is justly affixed to all; except only to God, and Religion as derived from him. No created Knowledge, either Angelick or Humane, is comprehensive enough to be the Fountain; no Power or Authority is supreme or vast enough to Enact; nor is any care or concern for the world of Souls, large or receptive enough to Ordain a Catholick Religion leading to a Common Salvation, but his who is the Father of the whole Family of Spirits in Heaven and Earth.

*Quest. What Evidence of this is there?*

*Ans.* It is so much the Result of Reason, that whoever considers it, cannot deny it; and upon this account, all who have pretended to found a Religion, have pretended some way or other to derive and receive it from God. For who can know all that is necessary to be known, but the Divine Mind and Spirit, that knows and searches it self, the Spring of all things, and so first to be known? Or what Authority can prescribe without, much less against Omnipotency? Or who can spread tender Mercies over all the Creation, but the Faithful Creator himself. All which are absolutely necessary to the Concernments of the truly Catholick, Publick Religion.

*Quest. What are the Records God hath shewed to men, of this Catholick, Publick Religion?*

*Ans.* They are two: The Law ingraven upon Man's heart, justified and sealed by the constant Miracle of Creation and Providence, that carry semblable Lines of all that is written upon Mens hearts: For that which may be known of God is manifest in men, for God hath shewed it to them: For the invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.

The Work that God commands Men to do is written in their heart, their Consciences bearing witness, and their Thoughts in the mean time accusing or excusing one another.

The Eternal Word, or Reason, that made all things, is the Light that lighteth the Reason of every man that cometh into the world.

*Quest. Which is the second Record?*

*Ans.* The second Record is Divine Revelation collected into Holy Scriptures: All Scripture is given by inspiration of God, and is profitable for Doctrine, Reproof, Instruction, Correction in Righteousness: That the man of God may be perfect, thoroughly furnished to every good work. No Prophecy of Scripture is of any Private Interpretation: For Prophecy came not in old time by the Will of Man, but holy men of God spake as they were moved by the Holy Ghost.

And even as the Law of Nature is sealed by Creation and Providence, so hath Revelation always been by Evidences of Divinity, and Miracles: a new Creation, proportioned to the Ends of those Revelations: Miracles of meer Power or Justice, as upon Pharaoh; of greatest Mercy and Benefaction only, as by the most merciful Saviour; of Mercy, and sometimes of Justice, as by Angels, the Prophets, and the Apostles, who were to establish the Laws of the Old and New Testament.

*Quest. I perceive then all the things of Religion were not clear to Man by the Law written in his heart.*

*Ans.* No: For some Parts of Religion are so necessary to our very Natures, as Men, that they were concreated with us, and engraven upon our very Souls, and the immediate motions of our Faculties must needs lead us to them, while right and streight, and continuing in that perfect state wherein our Creator left them.

For he looked upon all things that he had made, and behold all was good, and very good: And he appointed a Sabbathism for all his Creatures, and especially his Rational Creatures, the Morning Stars, to sing together, and praise him for them.

But there are other Divine Truths, which are as the breaking up of the Great Deep of the Infinite Wisdom, Grace, and Goodness of God, that can be known to the highest Understandings of Angels, or Arch-Angels, only by Revelation: Much less to Man, a Reason of a lower Orb, and least of all, as fallen and corrupted.

Yet supposing the Souls of Men had abode in their first Clearness and Lustre, all his Faculties would have immediately received and adored God in all such Manifestations of himself, and Congratulated those mighty Accessions of Light and Truth.

*Quest. But what need was there of any Revelation, when Man was made perfect and good, while he continued so?*

*Ans.* Revelation was even then necessary, to shew, that it is not consistent with the Nature of a Creature to have Happiness and Perfection within it self; but to be in continual dependence upon, and expectation from the Creator: For even that Perfection wherein Adam was made, was thus to maintain, continue, and assure it self; and so to rise to higher Perfection: He had therefore at first a Doctrine by Revelation, suitable to the two Sacramental Trees, so that though he was Perfect, as such

a Creature without Sin, yet he was made with a possibility of higher Advancement, and Perfection; as he was of falling from his present Perfection, by not adhering to his Creator, according to what was revealed to him.

*Quest. What Relation do these two Records bear to one another, being both of God?*

*Answ.* It is therefore impossible, they should either of them one contradict another, but that they unite with, confirm, and justifie one another, and one pals out of, and repals into another; but the latter being more full, clear, and perfect, makes not only the Additions of what was not contained in the former, but does much enlighten and clear it; and since the Fall, it is no where else perfectly to be found, but in Revelation: Yet so, that whatever of it remains, or is rekindled by Revelation, does both prepare a Man to receive, and does also assure him the truth of Divine Revelation.

*Quest. You have shewed with what Wisdom, Goodness, and excellent Contrivance, all things were laid by the Creator, let me now hear from you the use I am to make of it?*

*Answ.* This teaches us to adore, applaud the Fidelity and Goodness of our Holy Maker, and to confess whatever disorder hath invaded this State of things is owing altogether to the perverseness and weakness of Man, whose Destruction is of himself alone, and his help only in God, returning him to himself according to this first Designation.

*Quest. What then is the Supreme End of this Publick and Catholick Religion?*

*Answ.* God, the Universal Being, receiving into his own most Publick Glory, Life and Happiness, the Universe of his Holy Creation, is Praised, Glorified, Enjoy'd, and admired in them; and by them, to Eternity.



## C A P. II

*Of the Violation of this Catholick Order of Religion; and the Means provided by God to restore it.*

**Quest.** *How did a change begin in this Catholick State of Religion, in the place of which we now see endless Schisme and Confusion?*

*Answ.* The Fallen Angels, a higher Region of Spirits; being Anathematiz'd out of Heaven, settled in a black and detestable Heresie and Separation from God.

*Quest.* *How did this affect Man?*

*Answ.* They immediately endeavour'd upon Humane Natures being newly breathed from God, and received into Society with himself, and all Blessed Spirits, to propagate their own Malignancy into it, in our First Parents, and to separate it with themselves from the Creator, and his happy Publick.

*Quest.* *With what appearance was so malicious an Attempt covered?*

*Answ.* Under the plausible Disguise of Mans setting up for Happiness, and becoming a Publick within himself, without, and against the Divine Oracle.

*Quest.* *What was the mischievous Design that lay hid under this?*

*Answ.* To have enslav'd Humane Nature under perpetual Vassallage to the Pseudo-Catholick Synagogue of Satan, and to have depended upon a lye and the Father of it for Infallibility.

*Quest.* *What was the Effect of this Hellish Attempt?*

*Answ.* Too unhappily successful it was; for drawing  
our



our unwary Progenitors from the Royal Law implanted in their hearts, and rendering suspicious to them the Oracle of the Divine Universal Spirit, they gave heed to an unknown obscure Spirit, and to the Doctrine of Devils.

*Quest. What was the dismal Consequence of so monstrous a Seduction?*

*Answ.* They lost their place in the General Assembly, and Church of the First-born written in Heaven, and forfeited it from all their Posterity.

*Quest. But did these Excommunicate Spirits prevail upon our First Parents, to become absolutely and immediately of their Separation?*

*Answ.* No: For God clothing himself in his Son, with the Compassions of a Mediator and Redeemer, laid hold upon Humane Nature, as the Head of its Recovery, in that very Nature; certainly reconciling his own Seed, the Seed of *Abraham*, or his Church, into a state more Catholick than the first. He, God-Man, being so inseparably united with it: And with a redundance of Grace to all Mankind, laid the Foundations of their Restoration to their first Communion, with advantage, if built upon aright.

*Quest. What were the Foundations laid by the Son of God, the Saviour of all Men, especially of them that believe, for the restoring them to the first Catholick state of Religion?*

*Answ.* The very same that were Ordained by God before the Fall, viz. the Law of Natural Religion, preserved in the Soul, with direct Aspects upon God, Obligations to serve him, and Desires of his Favour.

And when Man found himself in a fallen estate, and under Guilt, and yet that God spared him, and had patience with him, there must needs arise from True Reason, Hopes of and Desires after his Mercy and Pardon, and Motions of return to him by Repentance, as is plain in the *King of Nineveh*.

2. Revelation, most exactly suited to our Recovery out of that miserable Estate, with which God immediately succour'd our First Parents against Despair: For that was the *Word of Promise*, in relief against Satan's taking possession of Man, as his Spoil; *The Seed of the Woman shall break the Serpent's Head*, an everlasting Enmity being immediately kindled between them.

*Quest. Who is the Supreme Superintendent, missioned or sent in the Son's Name, to negotiate our Return to, and preserving our selves in the True Catholick Religion?*

*Ans.* The Divine Spirit alone, conducting us by Heavenly Assistances, enlightning us in the uncorrupted Principles of Natural Religion by Revealed, and assuring to us Revealed Religion by its Intimate Union with Natural, and enabling us to cut the Lines of the one running into the other with innumerable Mazes of Union: Sometimes preparing us for Revealed Religion by Natural, always to the true Natural by Revealed, and so confirming them to us by one another.

*Quest. You have made no mention of Creation, Providence, Evidences of Divine Presence, and Miracles, what Place they have in the Renewal of Man's State towards God by the Redeemer.*

*Ans.* These are all in the very same Place they were in the first Settlement, attending the Doctrine and Divine Law they are to seal, with Assurances they are Divine, and giving the Image and Likeness of that Law in the Power, Majesty, Rectitude, and Order they themselves carry, and so testifying of God, and his Word, of what Excellency it is; and that even before the Reason of Man, as it is embodied, and ministred to by his Senses.

*Quest. How shall there be a Distinction betwixt Miracles and Lying Wonders that impose on Men?*

*Ans.* There can be no Counterfeit of Creation and Providence, the Universal Miracles, and all True Divine  
C Miracles

Miracles are like them, generally, in their Beneficence to the World: Besides, the Excellency of the Doctrine they come along with, manifestly distinguishes them.

### C A P. III.

#### *Of the Uncontrovertible Laws of Natural Religion.*

**Quest.** *Here having been so much of Account given in general of Publick and Catholick Religion, shewing that it can be no other than what is from God; it is now necessary to enter into a more particular Consideration, and first, what it is that remains Certain, and Evidently Publick; or, that is of God, in the Law written upon Man's Heart.*

*Ans.* Whatever is indeed written in Man's Heart, must certainly be from God; seeing no Created Hand could write there. The Hand that Made, can alone Ingrave it.

**Quest.** *How then shall we make a Judgment, what is written upon the Heart?*

*Ans.* That which is universally acknowledged, and, amidst all the Differences in Religion, falls under no Variation, assures us, it was placed there by that Supreme Hand, that alike fashioned all Mens Hearts: and especially, seeing to this universal Acknowledgment there is no Temptation from the sensual and worst Part of Man, it being against its Interest; but it springs from the wisest and best Parts, most unconcerned in this World, or any of the brutish Pleasures of it.

**Quest.**

*Quest. What Principles do you account thus to be of Natural Religion?*

*Ans.* I account these following;

That there is a God, the Greatest and Best of Beings, that governs the World.

That God vouchsafes to be acknowledged, ador'd, and worshipp'd by Man; and that he takes notice when he is so worshipp'd, or neglected, and that with Favour, or Displeasure.

That there is a Distinction betwixt Good and Evil, settled by the Unchangeable Laws of God.

That God being himself so Good, is pleas'd in Men doing well, and rewards it; and displeas'd when Men do ill, and punishes it.

That Men have a Conscience, viz. a Knowledg<sup>e</sup> of, and Government of their own Actions, with Approbation of them if Good, and Dislike if Bad.

That there are Rewards and Punishments beyond this Life.

That therefore the Notions of Virtue, Righteousness, Temperance, Soberness, Beneficence, and the contrary Vices, are of unchangeable Truth, and the Actions flowing from them of the same Notion.

That God is both the Judge and Observer of them now, and will be so in the Future State.

That in the time of God's Patience and Bounty to sinful Man, there is *Forgiveness with him, that he may be feared*; and that he thereby *leads Men to Repentance*.

That upon all accounts Solemn Worship of him by Prayer, Praises, Honourable Discourses of him, of all Obedience to him, and Returns to him after our Falls, are most due from Humane Nature, and according to the sociable Nature of Man in Publick Associations.

*Quest. Do you believe these so close to, and inseparable from the Reason of Man?*



*Answ.* I am fully assured so; and that these, and all the immediate, genuine, and natural Deductions from them, are so nearly allied with Humane Nature, and Reason, that they are in no Parts of it wanting, however overcome; but where extreme Barbarity and Brutishness in all things else make it plain, such People cannot weigh against the wiser Societies of Mankind, in whom the more vigorous Efforts of Reason shew themselves.

*Quest.* But would you have Men rest in Natural Principles, without Revelation?

*Answ.* No, by no means: For, if Adam in Paradise had Revelation to make his State towards God Consummate, how much more Man Fallen, in whom all Natural Light is but glimmering and obscure, Heavenly Objects at so great a remove, by his being sunk down so low from them, and the Mists and Fogs of this Earth so prevalent upon him in the great Deordination of Spirit into Body, that whatever true Principles of Reason might effect, if duely pursued, he is, without Revelation, upon all Experiment, no better than in the Valley of the Shadow of Death?

*Quest.* But does there appear any Expectation of Revelation in the Motions of Natural Reason?

*Answ.* Very great; so that no Religion in the World hath been without the Pretence of it: And it is both most hopeful according to the Laws of Natural Light, that God will reveal himself; and most just, that his Revelations should be accepted with all Reverence, when vouchsafed: our very Reason being a Revelation from him; and if any Revelation from him could be false, even That might be so also: But in all things, Natural Light must needs bow to Divine Veracity.

*Quest.* How happy might the World be, if all the Religions of the World were but reformed to this Natural True Religion?

*Answ.* Undoubtedly so: for the State of it could not then



then be far from the Kingdom of God; all True Religion, whether Natural or Revealed, being so closely allied to it self: For though Revealed rises much higher, yet in an inseparable connexion with, and in a continuation undivided from Natural.

*Quest.* But as the State of the World is, and hath always been, there seems to have been no Effect of True Natural Religion?

*Ans.* Very great, in many respects. 1. To justify God in his Dealings with Mankind, that there have been such Possibilities of Return to True Religion laid up in them. 2. To be as Sense in a Mans Soul, upon which all Divine Applications might take, either to Conviction, or Conversion. 3. To be at all times ready to be re-enlivened by Revealed Truth, and to unite with it. 4. To be an Universal Code of True Religion, in which it is always reasonable for Mankind to agree, or in any Parts of it, on any Occasion, as *Jonah* and the Mariners did in their Calamity, or as *St. Paul* and the Seamen with him, in giving Thanks to God. 5. That it might be a Standard to punish Prophaneness and Irreligion by, without entrenchment on Conscience; which Revelation cannot be, but in some peculiar Circumstances. 6. That Men may on all Occasions treat with one another by it, on Terms of Reason and Justice, as the Apostle *Paul* with the Men of *Athens*, with *Felix*; and generally Men one with another, in all their Commerce: All Society, good Laws and Government, Restraint of excessive Evil, depending upon it.

## CAP. IV.

*Of Revelation, and the Reasons of so great  
Miscarriages against both the Light of  
Nature and Revelation, with the Means  
of Cure.*

**Quest.** Seeing there is, by all that hath been spoken, so great  
a weight resting upon Revelation, let the Accounts  
of Gods Revealing himself to Mankind be more fully stated.

**Ans.** Besides Gods Revealing himself to Adam, even in  
Innocency, in a Doctrine suitable to those two Sacramental  
Trees, the Tree of the Knowledge of Good and Evil and the  
Tree of Life; and besides that Original Revelation of  
Christ after the Fall, *The Seed of the Woman shall break the  
Serpents Head*; he hath been pleased to guide that Holy  
Seed, which is his Church, by Revelation, as by a Pillar of  
Fire, throughout succeeding Ages, till he completed the  
whole he intended, in a Kingdom of Truth, that cannot  
be shaken, which is to continue to the end of the World.

**Quest.** How then did God deal with the rest of the World?

**Ans.** Even they were for some considerable Spaces, in  
the first Ages of the World, within the Advantages of Re-  
velation, by mixture with, or Neighbourhood to the  
Church, by Tradition from the Holy Patriarchs, which if  
they had faithfully observed, together with the Improve-  
ment of Natures Light, it would have secured them in  
True Religion. Besides, that they who were faithful in  
these, were on all proper occasions provided for by the  
Faithful Creator (though they were not strictly of that  
Seed) with immediate Revelations: But when all these

were

were corrupted, as they were in the generality of Mankind, God withdrew himself by degrees, as the Glory did from the Temple in *Ezekiel*, till there was nothing left but the Darkness of Tradition; fearfully debauch'd; false Deductions from Nature's Light, and worse than that, the Devils Oracles in the room of Gods: so that there was in the generality of the Nations a second and more desperate Fall of Mankind from the true Religion, the Jewish Church, and a small Profelytisme to that only excepted.

*Quest. What Examples are there of Gods continuing Favour to any parts of Mankind, out of Abrahams Family, justifying him, as not departing from men till they departed from him?*

*Ans.* *Methuselah*, no descendent from *Abraham*, was King of Righteousness, and King of Peace, at the same time the Church was plac'd in *Abrahams Seed*; *Lohan* was not wholly revolted from true Religion; But especially *Job* and his Friends, of the Posterity of *Esau*, were eminent Instances of the Favour of God, that whole Book of *Job* testifying, that being helped by Holy Tradition, together with occasional Revelations, they held the Light of Nature at its own Purty.

*Quest. How long did the Nations that deserted God, continue under that dismal obscurity?*

*Ans.* Till that Blessed Seed, in whom all the Families of the Earth were to be Blessed, and who was the desire of all Nations, came, and shone as the Sun of Righteousness upon the whole World.

*Quest. How was the Light of Revelation conveyed to the People of God in Elder Times?*

*Ans.* In divers Ways and Manners, in more immediate Appearances, in Visions, Dreams, Prophesies, in inward Illumination, by a Voice: In all which there were, when ever they were truly from God, such mighty Evidences

dences of Divinity as over-ballanced all doubt: Together with these, were the ordinary and familiar Instructions of Patriarchs, and Holy Men, grounded upon Natural and Revealed Religion.

*Quest. How did God conclude his Manifestations of himself, in the way of immediate Revelation?*

*Ans.* By speaking in the last Days by his Son, and the Apostles immediately Commissioned by him, sealing up Vision and Prophecy in the fullness and Complement of Truth.

*Quest. Did God take any care for the securing the Monuments of his Truth given out by Revelation?*

*Ans.* Yes, very early; howearly we know not; but beyond Controversie in the first forming the Jewish Church into a settled Body, he began the more sure and certain way of committing his Word and Will to Writing, and for the Honour of it, set the Copy with his own Hand, and continued it till the whole Revelation was compleat: Passant Revelation, or Oral Tradition, not being sure enough.

*Quest. Wherein is the Written Word more sure than the Word in passing Revelation or Tradition?*

*Ans.* The Word committed to Writing stands unalterable, Divine Providence watching over what was Written, to keep it the same. All Covenants and Treaties, all Monuments of Knowledge have been thus secured, transmitted into all Parts, and consigned to after Ages: Appeals in Cases of doubt are more safely made to what is Written, and every one concerned has a ready and open way to Examine, and in all Cases to be resolved.

*Quest. Have all Nations since the Days of the Blessed Seed been Communicated with these Revelations?*

*Ans.* There hath been a Freedom given to Communicate them, and a Right in all Nations to demand the



the benefit of them granted by God and Christ to them, but there are many sad Accounts to be given; why this Universal Grace to Mankind has not yet taken Effect.

1. The unaccountableness of the Methods of Gods Government of the World, in the Efficacies of his distinguishing Goodness, even when things seem equally disposed to the advantage of one, as of another.

2. The Experiment made upon so great a part of Mankind, that have the Gospel, justifies God in not effectually conveying it to others, who would make as ill an use of it: The Idolatry Superstition of some, the sottish Ignorance, Sloath and neglect of others: The Cruelty and Barbarity exercised by Christians upon one another, and the unanswerable living to it in all Sects, make plain the great perverseness of our degenerate Nature, and how Nations that have not the Gospel, would have abused it if they had had it.

3. But especially the great Enmity to, and Contempt of the Heavenly Doctrine, great Nations are inviron'd with, against the approaches of it, so far as it has come within their notice; as among *Jews, Turks, and Pagans*, are a very obvious Reason, why they receive not the benefit of the Gospels free promulgation.

*Quest. What then is the immediate Reason, why so many Nations that have the Light of Nature to guide them, and the Jews that have the Scriptures of the Old Testament, have been the one great Enemies to all Scripture Revelations, and the other to the new Testament?*

*Ans. Because Nations, that have the light of Nature, stay not themselves upon that which is clear and evidently Divine and Publick in Natures Law, but either by unnatural Collections, and miserable wrestlings of its Principles, or flying to false and dark Revelations, fortifie themselves in falshood, or misapplied Truth: As to the Jews; it is very plain, they were benighted with the private Interpretation they had affixed to the Old Testament.*



ment, so that they could not see the clear, easie, and certain Trains of the same Publick and Divine, running betwixt the *Old* and the *New*; but the Rudiments in the *Old* being more kind to the Cabal or Cypher of their self-interested Sense, they venerated them, and hated the Perfection and Life in the *New*: that would not at all bear their privy Gloss; although both Scriptures had the same Credentials from Heaven, and carried the same Publick Sense: So great is the Delusion of Private.

*Quest.* But how comes it to pass, that even among those that enjoy the Light of the Gospel, the Scriptures, and profess the same Christianity, nay, the most Resolved and Reformed Christianity, there are so great Differences and Divisions?

*Ans.* All proceeds from the same unhappy Spring; Men cannot endure to rest in the Clear and Certain Oracles of Truth, but by forc'd Additions, Misinterpretations, violent Detorsions, forsake that which is Publick and Divine, for that which is Private, and their own; and are greatly offended, and too often enraged, that others do not concur with them.

*Quest.* It seems then, the best Method of keeping off from Errors, is to rest upon the most undoubted Points of Truth, before we remove from them to anything further?

*Ans.* It is undoubtedly so; Religion, in all the Branches of it, having suffered much more by forreign and disagreeable Additions, than by wary Suspensions: For hereby a Man keeps himself from False Religion, and stands ready and open to receive Truth.

*Quest.* But how then should a Man make forward from Natural Religion to Revealed; or from what he does not understand, to what he may in time come to see very good Proof for?

*Ans.* By staying the due time upon the Uncontrovertible Doctrines and Commands of Natures Laws, yielding full Obedience to God in them, trembling to add any thing

thing of baser Alloy to them. A Man shall see Revealed Truth shining out upon Natural, and joyning it self to it, and with it. Thus many of the fathers came over to Christianity: And so in all parts of Scripture, by rising from the most Fundamental Truths, lov'd and obey'd, a Man shall ascend by due degrees to those more remote. Thus Good Men in the *Old Testament* waited for the Kingdom of God, and upon just Considerations moved upon the Line of Truth, from the State of Religion in the *Old Testament*, to that of the *New*; except sometimes a Light shines suddenly round about Men, as in extraordinary Conversions.

*Quest.* You seem then to think, *False Religion, and All Divisions in the True, have most nearly sprung up from over-confidence of Things, not of the Evidence of Publick and Divine Truth?*

*Answ.* I do so indeed, although I know Mens not liking to retain Truth, but being bewitched by false Imagination, betrays them both to the Plague of Lost and Fallen Spirits, warring under the Prince of our disordered Air, the Ruler of the Darknes of this World, and to the various Arts of Men, who corrupt Religion for the Ends they have to serve themselves of by it. I know Mens Faculties of Search, Inquiry into, and Comprehension of Truth, are much shrivell'd and shrunk up; I know Endless Doubts and Incertainties are brought upon Religion, by Darknes, and false Appearances to Souls, that are so full of all the Reasons and Causes of Delusion within themselves, and deserted by the just Judgment of God, giving them over to believe a Lie; I acknowledge all these Causes of Errour: Yet I am assured, the close Adherence to God in Truths evidently Divine, and not removing farther into a Religious Esteem of Things, till upon the same Evidence, is the Means, under the Conduct of the Holy Spirit, to be secure from dangerous Errour or Schism from the true

Publick: And whatever is not so evidently Publick and Divine, is liable to Private Interpretation, and so to Errour: And when Men are overweening upon Private Interpretation, they easily fall into Errour: and when they are surly and masterly upon it, it moves Wrath, Emulation, Strife; so that both Falshood and Cruelty have entered in at this Door, and rang'd over the World.

*Quest. But ought we to stupifie all Inquiry, and benumb Judgment, in every thing not evidently Divine?*

*Answ.* Not so; but to behave our selves humbly, and modestly; to acknowledge there are vast Tracts of Truth and Knowledge beyond what we know; but we must feel the Evidence of them, before we can receive them: yet to carry our selves with due concession to every Mans Sense, that though their Sense cannot, nor ought to master us, no more ought we to expect ours should them: which would exceedingly reconcile or abate Differences, and retrench the mischievous Effects the World hath so long groan'd under by so many Religions of Nations, Names of Churches, and Persons propagating their Private, that is, not Divine Sense, and that with Clamour, and too often with rude Force.

*Quest. What are the Instances of the Mischief of making Defection from this Publick, Catholik, Divine Truth, for Private Sense?*

*Answ.* The Angels Fall from Heaven was certainly upon Private Sense and Interest; Adam's from Innocency and Paradise, upon the same; the Jews Fall from being the Church and People of God, was upon the Idiotism of having Religion for their own: All Idolatry and Superstitions of Heathens have risen from hence: All the Heresies in the Church have come from an over-love to Private Opinion: This is the most damnable Antichristianism of Rome, to make its Private, Catholik. All Persecutions of Heathens, Romes Inquisition, and Massacres, have been inflam'd

inflam'd in this Furnace, the love of making Private, Publick. And in lesser and more unfundamental Points, Private Interpretation enfore'd, as if it were Publick, hath compos'd the Peace of the Purest and best reformed Churches, and not only disturb'd their Peace, but stain'd their Purity.

*Quest.* I seem to my self in all this unhappy Babelism, or Confusion of Religion, to be very apprehensive for the Glory of God, and Religion.

*Ans.* It is most necessary to be zealous for Divine Glory, and for the Honour of Religion; that Rivers of Tears should run down our Eyes, because of the Injuries done by Men to the Divine Law: But yet to be so concern'd, as to be scandalised, is to forget that God is infinitely more the Publick, than we are; and therefore to be offended at his Disposes, is to make our Private the Publick. We must then consider, that if God does not miraculously interpose, it must needs be so, it is no other than the Necessity of the Case, Men moving with so great Disadvantages, as the Active Soul of Man does in so great a Concern as Religion is, in our highest Interest: and as thereupon Men will make use of it in the present World, it must needs be so: There must be Heresies in Religion. But that this *Mormo*, or dreadful Apparition, may vanish, we must remember, 1. That to the Soul humble, and fearing God, all that is of Grand Interest in Faith, Worship, and Practice is so Publick, and evidently Divine, that no Man need be ever learning, and never come to the Knowledge of the Truth. After this God hath given this Employment to those that through Office or Desire set themselves to seek and intermeddle with all Knowledge, to travel with advantage to themselves, and others, in their Inquiries into the whole Compass of Divine Knowledge; whatever Difficulty can be supposed to be in things of higher Advance to Salvation, is resolv'd to them, that do the Will of God,

as



as a Reward of their Obedience; *They shall know the Doctrines that are of God, that rise higher towards Heaven than others.*

The due and diligent Search after Wisdom, is a Test upon the truly Sincere, and well-resolv'd in Religion, that have in them *another Spirit, as Caleb, to follow God fully, and do not, as the Israelites, bring up an ill Report on this good Land, as if the Difficulties were unconquerable, and the Entertainment Hungry and Barren, through the many Disputes and Differences in Religion.*

Hereby, lastly, the Conduct of the Free Spirit is seen, *leading into all Truth; and the Unction of the Holy One, by which the True Christian knows all things necessary to him to be known, appears most desirable and necessary. Thus the Wise and Holy Government of God, who brings Light out of these Clouds and Darknes, is made manifest; and it is to be ascribed to the Infinite Perfection of Light, with the Father of Lights, who is without any variation, or shadow of turning.*

**Quest.** *What Rule is then to be observed in the great Diversities of Men in Religion, that may most abound to the Honour of Catholick Religion?*

**Ans.** To own and embrace any thing we find in any Man, or Society of Men, that is truly Catholick, if it be but according to the Light of Natural Religion; to joyn with them in the Performance of any of such Services, so far as they will admit it, and keep to the Simplicity and Sincerity of them, according to the Instances before-named, of *Jehah* and *St. Paul*: And much more should we do this, when True Revealed Religion is joyned with Natural, if nothing be requir'd of us that corrupts and defiles it: No Man's Error, in which we are not forced to communicate, should drive us from Truth, or any part of it: And upon these Foundations we should endeavour to win further and further upon all, to bring them home to God, wherein they wander.

Wo



We should make Allowances to every Man, differing in smaller things, receiving him without conditioning him to subscribe to us, in things of Doubtful, that is, Private Disputation.

*If any one erre from the Truth, and one convert him by Evidences of that Truth, let him know, that he that converts a Sinner from the error of his way, shall save a Soul from Death, and hide a Multitude of Sins.*

But if we cannot be admitted to such Communions with those that are so enslav'd to False, or would bring us under the power of Private, or will have nothing to do with us, nor admit us to them; we must not yet desert our Catholick Respect to all that is True and Good among them, but acknowledging what is so, value and praise it, desire the Divine Acceptance for them in any Good thing, so as to bring them out of the Errours they have adjoyned to it, and, as you have opportunity, reason them out of the one by the Evidence of the other.

## C A P. V.

### *Of the Publick or Divine Original of Sacred Writing, or Scripture.*

Quest. **S**EEING Scripture is the only Publick Record of True, Pure, Natural Religion, and more eminently of Revealed; it is most necessary to be fully informed in all Points concerning it: And first, What Care God hath been pleased to take, that his Word, and purely that, should be committed to Writing?

Ans. God held the Hands and Pens of Holy Men, by an

in efficacious overshadowing their Minds, and conducting all their Motions, that they could not erre: In some things he so fully possessed their Understandings and Affections with a full Knowledge and Sense of what they were to reveal, that they could not so much as muse any thing Strange or Diverse from what they were so carried and born by the Divine Spirit in, even as *Elijah* in his Body.

In other things, wherein they could not look round about them, nor fully comprehend what the Spirit in them did signifie, though they convey'd it to After-times, yet they were by Almighty Impressions upon all their Faculties necessary to that Service, held in stronger than Adamantine Confinements, that they could not extravagate from Divine Truths. Even *Balaam*, thus overpower'd against his will, *could not go beyond the Word of the Lord, to speak either Good or Evil*, upon the greatest Reward; much less Holy Men, whose Wills were perfectly resigned to the Divine Will.

Quest. *But was not there a Possibility, those Holy Men, Writers of Scripture, might at other times, when the Spirit was not so immediately present to them, alter, or add of another Alloy, to what themselves had been the Instruments of conveying from God to the World? Or might not Pretenders arise, and give out False Scripture to the World, that had none of that True Spirit?*

Ans. When once any Part of Divine Testimony was committed to Writing, it became a Boundary to those very Penmen (much more to all others) that they were always concluded by it: So that besides the Dread and Awe of God, and of the great Sin of Falsification of his Truth or Name, they could not alter any thing, so as to disagree with what they had before spoken by the Divine Spirit, whose Righteous Judgments endure for ever: nor could they so much as imitate themselves, when unassisted by the Holy Spirit.

When

When therefore they did not understand by immediate Assistance, the utmost End and Reach of what themselves were enabled to speak and write, they did (and they could do no more) search, and pronounce by all the best ordinary Helps God afforded them, but could change nothing, could add nothing; they searched what, or what manner of Time the Spirit of Christ in them did signify; they could not pronounce of the Time, when not revealed to them: They knew the dreadful *Anathema* ready to fall, even upon an *Angel from Heaven*, that should preach another Gospel. The least *Iota*, once established by Unchangeable Wisdom and Goodness, was less movable than *Heaven and Earth*, and would bear no Addition, but of the same Authority by which it self was given.

And even the very Manner, Method, Words, as they meet to carry such a Sense, have their Majesty and Divineness; so that whatever was by Inspiration from God, bridled that which was not; and they that were inspir'd, knew in what they were inspir'd, and what they spoke as so inspir'd, and in what they were not; but were as *Samson* with his Locks cut, no more than *like other Men*; and most cautiously distinguish'd betwixt the one and the other. Nothing therefore hath assayed to joyn it self to Scripture; if any hath dar'd to do it, it hath been rejected by it, when not of the High and Publick Spirit of it.

*Quest. But did not the Writers of the New Testament reverse the Writings and Commands of the Old; which thing so scandalised the Jews against our Lord, his Disciples, and Gospel?*

*Ans. No otherwise than as the Sun commands the Shadow to fly away, and the lesser Lights to retire, when it self appears; or the things typ'd out being come, make useless the Types, so that they necessarily give place, or, as Pictures vail when the Life is present: Else there was such a Respect to the Scriptures of the *Old Testament* in*

those of the *New*, as to avow them of God before them, and Elder Scripture than themselves: so that they vouch'd them for all they said and taught, and staid the time of themselves being tried, proved, and sufficiently confirmed, and Canonized into Scripture, by the Scriptures that were undoubtedly so before them, and in the very same Methods that they came into the Honour of being Scripture.

Upon which account, the Apostle calls them the *more sure Word of Prophecie*; *more sure*, because of greater Antiquity, and Elder Reception into Scripture, than that Historical Relation and Doctrine, which yet was immediately to pass into Scripture of the same Authority and Value with former Scripture, and of greater Evidence and Divine Clearness, and recommended by Higher Appearances of Divinity.

And on this same account the *New Testament* derives it self from the *Old*, sometimes by Proofs out of it, drawn according to the most regular Trains and Consequences; sometimes by more immediate and authoritative Interpretation, but of the same Publick and Divine Inspiration with the Prophecy of Old Time it self, as shall be presently more fully discours'd under the Head of *Interpretation*.

*Quest. How far, and to what things does the Rule of the Word of God extend?*

*Answ.* To all things, most assuredly, that are necessary to Salvation and Eternal Life, or to the true perfecting the Conscience in Purity and Peace; whether they are things to be believed, as the Springs of Heavenly Action; or Things to be observed in the Worship of God, or to guide the Practice, and order the Conversation aright to that Salvation; or that are prescribed according to the Will of God, for Discipline and Government of the Church: All these are plainly written, or by just Consequences to be derived from the Word of God, so far as they are necessary to shew Men the way to please God, or to assure them  
they



they do please God, that so they may attain the Promise of Eternal Life.

*Quest.* Is there no other Rule of Religion then, but the Scriptures, embracing the Law of Nature?

*Ans.* There can be none, except either Religion were not derived wholly from God, and therefore not so Catholick as we have asserted it, or except any other Record of Religion can shew its Descent as High and Publick as Scripture does: Of which Proof which Scripture gives of it self, and what it is, Inquiry is in the next place to be made.

## C A P. VI.

*Of the Proof of Scripture, That it is of God;  
and that the Proof also is Publick and  
Divine.*

*Quest.* **W**hat kind of Proof of so Divine a Record as Scripture, is high enough to prove it to be so Divine?

*Ans.* That which is, even as the Original of Scripture, Divine also.

*Quest.* Why must the Proof or Evidence of Scripture be Divine?

*Ans.* 1. Because it is below the Dignity of Divine, to receive its principal Proof from Private, or lower than Divine or Publick.

2. Because nothing but Divine can so reach the Conscience, as to fill and possess it with satisfactory Evidence in so great a Concernment as Religion, nor strikes the Heart



with those great Effects of Love to, Fear of, Joy in Scripture, and the Word of God, so essential to Religion, but Divine: *When ye received the Word of God, ye received it not as the Word of Men, but as it is in Truth the Word of God.*

3. Because it is impossible what is truly Divine should not dart the Rays of Divinity, as all other Things of Excellency send out the Beams of that Excellency they have, and thereby discover themselves; For, we know all things especially by themselves. The Light remonstrates it self by it self. The *Genius* of every Writer shews it self first by it self. We see the Divineness of Creation, and Miracles, by themselves. Best and Greatest is self-evidently Divine; and whatever it is written upon, is evidently Divine also.

*Quest. How does Scripture shew it self thus Divine?*

*Ans.* By a Majestick Assumption to it self to be Divine, it speaks so in and of all things it speaks, and as it pleases effects as Divine only does and can effect, and is the Best and Greatest Record of Truth to all Holy and Wise Minds: The only extant inviolate Record of Natural and Revealed Religion in the World, is Scripture.

*Quest. Is Ratiocination then, or the Just Compass Reason goes, to be neglected concerning Scriptures?*

*Ans.* By no means: For when these Self-evidences of every thing have struck us earlier than our Scrutinies of Reason, and its Inquest can be performed about them; that they may neither appear Fancies to us on our second Thoughts, nor we run into Mistake concerning them by the Power of Imagination, there is then liberty for Reason to inquire further, and assure it self.

Nor will the Evidence hereupon amount to less than Divine; For, Divine only can satisfie the Reason that rationally, and like it self, inquires into Divine.

*Quest. What then are the great Assurances to Reason, of the Divinity of Scripture?*

*Ans.*

*Answ.* *Account this the Chief; That there are Two great Volumes, the Book of the Natural Law of Religion, written upon the Heart, and engraven in the Conscience; and the Book of Scripture: That both these are address'd purely to the Mind, as abstracted from Sense: That each of them is Counterparted by Two great Manifestations of Divinity to Sense, which Sense is Reason incarnate, or Mind acting in and by Body. These two are either Ordinary or Constant, as Creation, Conservation, or Providence; or Extraordinary, as Miracles: That each of them have also two Executive Powers, acting them to their Ends; The Motions and Activities of Reason, inabled by the constant Concourse of General Illumination; and the Supernatural Illuminations and Motions of the Divine Spirit: And that all these agree in one, unite with, and fortifie one another; all of them carrying the Evidences of Divine Presence, and filling all the Apprehensiveness of our Faculties concerning God, that he is in them: so that nothing is Divine in the whole World, the contrary of which we may feel, or Scripture is Divine.*

*Quest. But what is to be allowed to Consent of History, Universal Tradition, and Education, in the Belief of Scriptures?*

*Answ.* All that can be desired to be allowed; for it speaks the Absolute Sovereignty of God, in making use of whom and what he pleases, in introducing his Word into any Parts of the World, and contriving the Testimony of Men as preparatory to the Testimony from himself, which is much greater; even as our Saviour received the Service of John's Testimony, but had much higher; or as Reason may receive from Sense some accidental Testimonies.

*Quest. But is there not much more to be yielded to the Rational Assurance, that such Historians as the Prophets, Apostles, and Inspired Writers, of such Honesty and Integrity, would not prevaricate, nor give any false Account of Things,*  
of

*of the Miracles wrought by themselves or our Saviour, of the Doctrines of Christianity, or of their Divine Original; especially when they seal'd all these with the Contempt of all things in this World, even of Life it self, and died in the constant Affirmation of them; which remov'd all base Designs far from them, even the suspicion of it?*

*Ans.* These Proofs of the Doctrine and Divine Descent of Scripture, are undoubtedly of the highest Account that any Created Testimony can be, and are a down-weight of Proof to all sober Reason: Yet that they can rise above the Value of *John Baptist's* Testimony to *Christ*, I cannot find; and therefore we must remove higher to the Doctrines that those Holy Men preach'd and writ, the spiritual Wisdom and admirable Contexture they us'd in Writing, the Works they did, carrying the Evidences of Divinity in themselves, and applied by the Holy Spirit to the Senses of true Believers, with its own assuring Attestations, and gracious Operations: of which, all that was but created is no more than the Tube, Pipe, or Channel of Conveyance, if we enter it into a compare with what is Higher and Divine.

But if the last Resolution of Proof were into any thing Humane, there might be mistake in that; for Humane at its highest elevation is but Created, and Created is not firm and sure enough for a Foundation, nor can it raise an Assent noble and generous enough for a Faith in that which is Divine. All that can be summon'd, may be an outward Fortification or Introduction; but the Rock of Truth is the Son of God, Divinity it self: Upon this the Church is built, that the Gates of Hell cannot prevail against it.

*Quest.* But are there no Parts of Scripture that receive greater Service from Humane Testimony, than others?

*Ans.* There are some Parts of Scripture that are but Ministerial, and almost Servile, in comparison of others. And that these are found in all Authentick Copies, and have been deliver'd down from Age to Age with the Sacred

cred Rolls, may depend more upon Humane Testimony, especially where the Connexion with the more Divine Parts is not evident: For these being but as the Body, and some of them of the more remote Parts from the Soul of Scripture, cannot sparkle that Divine Light and Heat the Spirit of Scripture does, and so may stand in need of borrowed Light from the Superiour Luminaries of Sacred Truth, and in many Cases may, like the Moon, need Reflexions of Light from our very Earth, but the Sun of Scripture receives the Highest Testimony, by the strongest Reflexions of its own Original Beams.

*Quest. How comes it to pass, that there are such different Degrees of Scripture-Excellency in the several Parts of it, and that it is not one Even Form of Doctrine, methodically laid together, and of the same Tenour of Discourse.*

*Ans.* In this seeming Disorder appears the great Wisdom and Majesty of Divine Contrivance, that without obliging it self to the low and even pedantick Laws of Humane Discourse, it raises so great a Record of Truth upon variety of Occasions, and by an Infinite Foresight pre-determining to it self the several Measures and Ends of Scripture, raises them out of a great variety of Accidents, and in such an Order as seem'd best to it self for those Ends, so as to give easie and ready Advantages to him that runs to read, and gather Instructions of weightiest moment, and also of quickest and suddenest sally upon his Mind, of greatest aptness to fix upon the Memory without loading it, and yet in the mean time to lay the Obligations of all Degrees of Search and Diligence to join one part of Scripture to another, so as to comprehend the whole Complex of Divine Doctrine, and extract the Order of History. For by a most natural, free, and unaffected occasional way, all Truths to make *wise to Salvation*, and a complete Sum of all Goodness, is to be found in Scripture, with infinite Varieties of Address, all the ways possible, to the Understanding,



standing, Will, Affections, Conscience, Memory, Imagination, suited to all Capacities, States, Conditions, full of plain and obvious, of most retir'd, secret, and farthest-reach'd Wisdom, which no Mind can fully grasp, nor Tongue exprefs.

And with these Things of main Importance, runs along such a Chronology of the Dealings of God, with the World, and especially with his Church, as serves the main Design. All Learning and Knowledge in the mean time attending with lowliest Submission, and not with pompous Appearance.

Now from this Supreme Dispose of all things to the Ends of God in Scripture, out of such a variety of Emergencies of all sorts, arises such a diversity of several Excellencies in the Parts of Scripture, that yet all meet in that Great Center of the Glory of God, in a Communication of his Counsels concerning Man, and that turn round those Two Globes, that little one of the present World, a Point like this Earth, and the other that vast Circumference of Eternity.

*Quest. But is there not as great a difference arising from the various States and Conditions of the Writers of Scripture, and the so different Periods of Time they were upon ?*

*Ans.* That there is, and must needs be a difference, is undeniable; yet, to the great Glory of Scripture, and assurance it is from God, even those smallest and lowest things last spoken of are all treated with all the Purity, Gravity, becoming the Penmen of the Holy Spirit, and with all the Usefulness their Nature can extend to; Even so the Holy Men used by God in this Service, how various and differing soever in their several Ages and Times of writing, in their Circumstances of State and Condition in this World, High, Low, Rich, Poor, Learned, Unlearned, how distant soever in their Times of Writing, in the outward Forms and Modes of their Worship of God, in the Things



Things that fell under their Account and Relation, before the Law, under the Law, in the Days of the *Messiah*, after his Death; yet there is the same Spirit, Scope, Chastness of Style, Majesty, and Authority in the Contexture; one Aspect upon the Glory of God, Obedience to him, Desire of his Favour, as the whole Happiness of Man; the same Reflexions upon the great Evil of Sin, and the consequent Misery, and even of their own Sins: So that where any Combination, or Conference to concert things, was impossible, yet there is such an Union without a set Uniformity, as assures the One Hand of the Divine Spirit and Guidance upon All.

*Quest. Is not the Church of God the Trustee and Depository of Sacred Oracles?*

*Ans.* It is so in Divine Ordination, and the general Course of Providence; but yet it adds nothing to them, but receives all from them. The Church is known to be the Church by the Scriptures, not the Scriptures by the Church, except declaratorily only. The Church is the Pillar and Rest of Scriptures, where God is pleas'd to fix them, that they may be expos'd to Publick View; but their Authority is of God, evident in themselves.

*Quest. Do we then attribute nothing more to the Church, in which we were Baptiz'd, and received the Knowledge of Religion?*

*Ans.* A very great Favour it is of God, that when he writes up the People, he counts that we were born within his True Church, where all the Springs of Salvation run: but as to the Proof of Religion, or the Records of it, it can be no more than a Private Proof. For, till we make a true Judgment, by what is Divine and Publick, and of God in the true Church, it does no more than equal other Societies walking with Confidence and Assurance, with great Awe and Devotion, in the Name of their God, in the Profession of their Religion. Till therefore there

is a Trial of every Religion, and the Records of it, all such Societies are upon the same Level. When the Religion, and Oracles of every Religion, come to be tried, and duly examined, the Church of God rises to Heaven, and all else, except so far as they joyn in any Parts of the same Truth, sink down beneath.

*Quest.* But how can we know that every Book of Scripture is Scripture, but by the Testimony of the Church? or, that we have all the Books of it, but by the same Testimony?

*Ans.* That the Books we own for Scripture are Scripture, and all of them so, arises to our Assurance by finding the same Divine Spirit of Truth running through one, as does through another: For, upon this account the True Church received them, when first received, and so transmitted them, making the same Judgment successively in the several Ages, as the first did, the same Reason always continuing. What is besides this, is to be attributed to the Discerning of Spirits in all the Times while Scripture was writing, by the due Exercise of which True Scripture was received, and all other shut out: for, the Writings of Prophets was subject to Prophets, and by them enroll'd into Scriptures. That we have the same Scripture justly and faithfully consigned over to us from Age to Age, is to be own'd and acknowledg'd to Divine Providence watching over his Church and Oracles together, and conveying to us by the ordinary Security of the Churches Testimony, the *Precious* distinguish'd not only from the *Vile*, but from the *less Precious* also: but yet we must have greater Testimony than this, as hath been already urged.

*Quest.* But how could we be assured we have all the Scripture, were it not for the Churches Testimony?

*Ans.* Finding so much Divine, and no more of the same stamp in the World, we may be concluded that way, and abundantly satisfied, that God will accept us in our Faith and Obedience to so great a Revelation. When any measure

sure of Divine Truth hath been adhered to sincerely, the Danger hath always been greater in losing True Religion by corrupt Additions; and the injurious Refusals of further Revelation come to pass more through the Prejudices of that Corruption, than by humble and modest Suspensions, till God hath assured us of his further Revelations. But besides this, we may easily find, we must needs have the whole Globè of Truth, and the Horizon of the Gospel gives us the whole Heaven or Kingdom of it, as it is administred in this World; so that all further Degrees of Light, and Discoveries of it, shall be but greater Clearnesses of what we already have in the main and Substance: For, if even the *New Testament*, though it made so great a change, did but thus compleat and illustrate Christ *yesterday and to-day the same*, how much more may we be assured, who have the *New* it self, so much excelling the *Old*, as it every where assures us? So that we can expect a *Millennium*, or the *New Hierusalem* on Earth, only for the highest Exaltation of what we now have, till we come to Heaven it self.

Quest. *Do the various Readings, so often bandied by Learned Men, make no Abatement from the Certainty of Scripture?*

Ans. Those various Readings are such as excite and quicken Search, and yet cannot distract the Doctrine, being not able to alter the Scope, Coherence, and Design of the Context, much less to change the Analogie of Scripture in other Places: While therefore they do not that, they take away the suspicion of Conspiracy, they preserve from greater Corruptions, by turning the Eyes of Men to look every way; they shew how many excellent Senses dwell near the Divine Writing, and the Bad are manifestly enough thrown off: For in main things there is so much repeated, and said over again and again, as that all such Truths may be fully presented and assured, and yet not so much be said, as might be said of the same kind,

without any Tautology ; for the Subjects are so rich, that even the World would be over-charg'd, and not able to contain the Books that would be written. Amen.

## C A P. VII.

### *Of the Publick Interpretation of Scripture.*

Quest. **T**hat the Progress upon this great Point may be made with the best Advantage, it will be necessary to state the Amount of what hath been already asserted, viz. That Scripture is a Publick and Divine Record ; and, That the Proof and Evidence it is Divine, is Divine and Publick also : What therefore do these two Positions arise to ?

Ans. They arise plainly to this ; 1. That True Religion is at once given, unalterably fixed on Monuments of its own, and cannot receive the various Phases of Increase or Decrease, like the Moon, by new and upstart Decrees, Canons, or Anathemas. 2. That Religion is in this Sense Publick, even as God himself, that it is of free and open access in the Scripture, and its Entertainment as liberal as the Light and the Fountains of Water ; and no Man need wait till his Religion be drawn out of the private Repository of Breast or Breasts. 3. That the Assurance and Evidence of Scripture is very near us, when we come to treat with it ; so that we need not send up to Heaven, that were to bring Scripture down from above, when it is come down already ; nor beyond the Sea, to oldest Antiquity, for a Scale to it, which hath always the Broad Seal of Divinity with it ; for that were to bring Scripture a second time from the Apostles and former Ages, through which  
Divine



Divine Care and Providence hath already pass'd it down to us, with the very same principal Assurance it gave them, viz. that Divine Life of Truth and Holiness that cannot be far from any one of us; for in it our Understandings and Consciences live, and move, and have their Beings, and in that Light alone see Light.

*Quest. But hath the Private Spirit of Apostate Angels, working by Corrupted Humane Nature, made no Attempt upon this Publick Record, though so every way guarded, as it is, to introduce a False Religion, even under the Appearance of this Publick Authority of Scripture?*

*Ans.* Yes; that very notorious one of Private Interpretation.

*Ans.* What is Private Interpretation?

*Ans.* That it may be well understood, being a very great Instrument of the False Spirit, we must proceed by degrees to the true Comprehension of it: And first, in the strictness of its Notion, it is an affixing a Sense to Scripture, or any part of it, that does not so evidently and indisputably flow from Scripture, as to partake of the Divinity of Scripture.

*Quest. How should an Interpretation be so made of Scripture, as to partake of its Divineness?*

*Ans.* An Interpretation is as Divine as Scripture, when it is the true evident Importance and Sense of Scripture Words and Scope, and carries the perfect Spirit and Analogy of Scripture with it, or is a Deduction and Doctrine arising from Scripture, measured by the Context by its usual ways of expressing it self, and the compare of one Place of Scripture with another, so as to evince it self to be a just and necessary Consequence.

*Quest. What is the Effect of such Interpretations?*

*Ans.* Every one that soberly, and impartially, and piously attends to it, cannot but be convinced and instructed by it, as the true Divine Scripture-Sense, opened and applied to him.

*Quest.*



*Quest. How else may Interpretation be Publick and Divine, even as Scripture it self?*

*Answ.* When there is truly a Divine Presence, and such Motives of Credibility by which a rightly qualified Person may be induced to believe, that such an Interpreter is immediately assisted by the Holy Spirit to give such an Interpretation, that else could not be found by any Created Sagacity or Industry, in such particular Places of Scripture, either from the Importance of the Words, the Strength of the Context, or Scope, or in the Analogy of Scripture, comparing *Spiritual things with Spiritual.*

*Quest. What are to be understood to be Motives of Credibility in so great a Case?*

*Answ.* The Divine Sense of an Interpretation, agreeable with all those so self-evident Notions of God, and all Goodness; the Weight and Gravity of the Matter; The Authoritativeness of Scripture Language and Elocution; Miracles; Agreement with all former Scripture; Awe upon the Conscience; Inward Illumination of the Holy Spirit, in its Sanctifying and Heavenly Influences breathing in it, and with it. These are a Divine and Publick Presence, and absolutely constitute further Scripture, even as they illustrate and put a greater Splendour upon former Scripture, and compleat it.

*Quest. Who were such Interpreters of former Scripture?*

*Answ.* The Prophets were such Interpreters upon the Law in their Time, even all that writ after *Moses*, who either by Histories, compiled by such Divine Inspiration, gave Examples agreeable to the Scope of the Law, or by Sermons stirr'd up to the Obedience of it, and reprov'd the Disobedience; or by Divine Meditations, Discourses, and Hymns, display'd it; or by Prophecies foretold the Government of God in his Church, and in the World according to it; but especially accommodated all things in it under Prophetick Veils, to *Christ*, and the State of True Religion

Religion under the *New Testament*: All the Prophets from *Samuel*, and all that followed after, as many as have spoken, foretold likewise of these days: All which together fill up wholly the Spaces of Scripture in the *Old Testament*.

*Quest.* How did the *New Testament*, and the Writers of it, succeed in this great Office of Expounding and Summing up Scripture in this Publick Divine Authority?

*Ans.* They were above all that went before them: For, *John the Baptist*, than whom a greater Prophet among them that in the *Born of Women* had not risen, yet he that was least in the Kingdom of God, in the more explained State of Christianity, was greater than he.

*Quest.* How is this Notion of Publick Interpretation, contradicting itself to Private, made good out of Scripture it self?

*Ans.* From the Apostle *Peter*, who expressly tells us, Scripture is not of any Private Interpretation: Whose Sense in that place is very necessary to be pursued, both as it much clears the Nature of Private Interpretation, and also strengthens the Foundations of the *New Testament*, as laid in the *Old*.

*Quest.* But you know the Original Word there used, and translated Interpretation, is by some understood for no more than the Prophetick Declaration, or Interpreting the Mind of God, revealed by Inspiration; and by very many, another Word signifying Inspiration it self, or the Illapse of the Divine Spirit in those Prophetick Revelations, is preferred to the Word translated Interpretation, as the more genuine Reading.

*Ans.* I know the Current of Expositors both the ways you mention; but against them both there is this great Reason: No other but Interpretation, and that strictly taken, will fit the Apostles Purpose.

*Quest.* What was the Apostles Purpose?

*Ans.*

*Answ.* To assure the *Jewish Christians* in the Truth of *Christianity*, out of that more sure *Word of Prophecy* in the *Old Testament*.

*Quest.* Was it not then to the purpose, to assure the *Divine Original* of that *Word of Prophecy*, and to assert its immediate *Descent* from the *Publick Holy Spirit*?

*Answ.* That indeed was necessarily suppos'd and included, or rather concluded on all hands; but not the close Point in discourse: For, the Sacredness of the *Old Testament* being agreed both by *Jews* and *Christians*, the Apostle commends the giving heed to it, as to a *Light that shone in a dark place*, a great *Lamp* shining when all was dark and deep *Night* about, till the *Day* of the *Gospel* dawn'd, and *Christ*, the *Day-star*, arose in their *Hearts* by *Faith*.

*Quest.* What was the precise *Mark* the *Apostle* was to aim at?

*Answ.* To vindicate the true way of Interpreting this sure *Word of Prophecy*.

*Quest.* Why was this so much to his purpose?

*Answ.* Because the whole *Stream* of Interpretation of the *Old Testament* among the *Jews* run against *Christianity*.

*Quest.* Whence came this *Current* of *False Interpretation*?

*Answ.* Even from whence Interpretation might seem least of all to deserve the name of *Private*; from the *Scribes* and *Pharisees*, *Doctors* of the *Law*, *Elders* of the *People*, who vogue'd themselves the *Publick*, and so *Proprietors* of the *Sense* and Interpretation of the *Scriptures*; but, as our *Saviour* says, they had indeed taken away this true *Key* of *Knowledge*, neither entering in themselves, nor suffering those that would.

*Quest.* How does the *Apostle* vindicate this Point?

*Answ.* By a vehement Caution on those to whom he writ, to measure from the *Publick* and *Divine Original* of *Scripture*, to the Interpretation, as necessarily to be *Publick*

lick and Divine also; *You do well* (saith he) *to take heed to the Word of Propheſie of the Old Teſtament*, as yet more ſure to you than the New can be; if you do but know and well conſider this firſt, and lay it in the Foundation, That Scripture cannot be ſubject to a Private Interpretation, whoſe Original you your ſelves, together with us, acknowledge as Publick as the Holy Spirit: For, can that be ſubject to the Will and Diſpoſe of Man in the Interpretation, *that came not by the Will of Man*, but by the Supreme Motion of the Holy Ghoſt, in the Original?

*Queſt. Wherein lies the Strength of this Argument?*

*Anſw.* In this: If the Interpretation of Scripture be not as high as the Original, ſo high an Original is to no purpoſe: For Senſe being more Scripture than Words, and Interpretation aſſigning the Senſe, if That be Private, All is Private at the Rebound, and not Divine: elſe a Divine Original ſhall be miſmatch'd, controll'd, and even made ſervile by and to a Private, and often a False and Unworthy Interpretation.

*Queſt. Into what Uſe and Effect did this Argument iſſue?*

*Anſw.* To a ſilent calling them to compare the Manner and Kind of Interpretation uſed by the Lord and his Apoſtles, and that other of the *Jewiſh* Doctors, and then to judge which appeared Divine, and from God, which not; and they would eaſily give the Preference to our Lord and his Miniſters, as the only Divine Interpreters.

*Queſt. How then did our Saviour and the Apoſtles juſtify their Interpretation to be Publick and Divine?*

*Anſw.* By one of the two fore-named ways; either from the evident Importance of ſome very expreſs Scriptures of the *Old Teſtament*, applied in the *New*; as *David's* calling *Chriſt* (who was his Son) *Lord*, which muzzled the very Adverſaries; or by the immediate Preſence of the Divine Spirit, diſcovering what it had treaſured and ſealed up in ſuch Expreſſions, *which Eye could not ſee, nor Heart conceive,*



*ceive, till in due time the Spirit it self revealed them: The Spirit, that knows its own Depths; the Spirit, to whom are known all its own Designs, from the first Foundations or Beginning of Scripture, to the highest Stone in the Structure, or End of it: The Top is known to it in the very Bottom; the End, in the Beginning. That therefore which was seen to Men only in the Rudiment or Foundation, and seem'd to mean no more, appeared at that very time to him in the Complement, and he applies it to that Complement, as certainly and justly as they did to the first Rudiment or Foundation: As, *Out of Egypt have I called my Son*, was as truly applied to *Christ's* coming out of *Egypt*, being then come to its Perfection of Sense, as it was applied to *Israel* coming out of *Egypt* in the first Rudiment; and the Divine Spirit as truly meant the last as the first, though none could know its Sense but it self, till it self revealed it.*

*Quest. How could it be proved the Ministers of the New Testament had the true Key of Interpretation committed to them by the Spirit?*

*Ans.* By the concurrence of all things that justified the first Writers of Scripture to be Commissioned by God; Great and weighty Truth, Holy, Heavenly, becoming God, as the Author; such Speech, as none beside the Writers of Scripture ever spoke; all of a piece with former Scripture; Miracles; mighty Efficacy upon Consciences; the Glory of God; the Salvation of Souls; the abolishing of Sin, the Ends designed in all; the removing all lower Forms and Ceremonies for the time being, into a most High, Spiritual, Substantial Religion; True Peace of Conscience introduced. These, with innumerable others, concurring in any Interpretation of former Scripture, that could not else be found out in its full Meaning, do both enlighten former Scripture, and enlarge it into further and more Scriptures.

*Quest.*



*Quest.* If then our Lord and his Apostles, in Interpreting the Old Testament by the immediate Presence of the Holy Spirit, resting without measure on our Saviour, and in full measures on the Apostles, discover'd that Sense in the Ancient Scriptures which was indeed deposited there, but could not be unlock'd by any Created Wisdom; it will follow thence, That it is an unnecessary Labour of many Worthy Expositors of Scriptures, to press too hard in every Quotation of the Old Testament we find in the New, for a free and full Confession of all that Sense it there expresses, as if it could naturally arise from so many Words and Syllables so put together, having power and vertue by themselves to signifie so high; since the Holy Spirit had a reach in them, which none could grasp or fathom, but it self; and contriv'd that Sense so into Words, as none could summon it but it self; and that it rested upon the Lord and his Apostles to bring it to light, and reveal it into New and Higher Scriptures; and that it appears as undeniably they did so, as that the Old Testament it self is Scripture.

*Ans.* The Industry of such Worthy Persons is not to be blamed, to trace the Sense of the New Testament in the Words of the Old, as far as it is possible for them to go: But if they cannot give Satisfaction to cavelling Atheists, or Infidels, or to the Scruples of Good Men, it still remains a just Ground of Satisfaction: The Spirit, that carried, by an Almighty Hand, the Writers of the Old Testament, carried those Penmen of the New by the same also; and from one single Glance of its Meaning, that it self, with Divine Artifice, had left drawn there, it derives that full Face of Truth in the New. No more impossible then is that Sense it gives in the New, to be its Sense in the Old, than that Samso's Riddle in the Exposition, should be his Sense in the dark Cover of it in Words that could not else import it. He that created the Words in the Old Testament, and even then inspired them with that Divine Sense, as with Life,

might yet suffer it to lie intomb'd in them, till it self, that entrusted it there, gave it a Resurrection in the New.

*Quest.* But would you have none undertake in the Interpreting or Expounding Scripture, except by Inspiration, or the Evidences of immediate Divine Presence, where either Scripture is not so express as to be its own undoubted Interpreter, or the Interpretation deduced as evidently as any Consequence by Reason?

*Ans.* Far be it from me, to discourage or lessen such Undertakings; I rather with all the Lord's People thus far Prophets, to search the Meaning of Scripture, with all the Helps and Advantages they can attain; and that in the mean time all those who have any part of the Propheick Office upon them, would read and meditate day and night, to Interpret Scripture to themselves and others.

*Quest.* But how is such Interpretation consistent with the Apostles so great Assertion, That Scripture is not of any Private Interpretation?

*Ans.* First, Interpretation guiding it self by the plain, evident, and Self-Interpreting Oracles of Scripture, in things absolutely necessary to Salvation, displays a Body of Divine, Publick Truth, which in regard of the Darkness, Inattentence, and Inconsideration of the generality of the very Professors of the Faith of the Scriptures, and much more in regard of the great Indisposedness of their Hearts to the Obedience of Scriptures, need such constant Displays by Applicatory Interpretation, and a distinct Office, to attend continually on this very Thing. And yet the main Concernment of such Interpretation lies in what is so plain, that, when opened and applied, it is impossible to be doubted of, as Scriptures Sense.

2. Such Interpretation as may be Private in regard of its Derivation of any Doctrine from such or such a particular Place of Scripture, yet keeping it self to the Analogy of Scripture, in the plain and undoubted Sense in other Places,

Places, does still maintain the free and Publick Course of the *Waters of Life*.

3. Interpretation of Scripture thus guiding it self according to the evident Sense of Scripture, in its clearest Parts, and taking that as a Clew into the more abstruse Parts of Scripture, necessarily encounters much Sound and excellent Truth, nearly allied to Publick and Divine, in all Knowledge, Natural, Historical, Chronological, Moral, Political, pertaining to Language and Eloquence, which makes the World more lighttom, and less subject to the Tyranny of the *Prince of Darknes*. How great a Light of all Learning hath broken out from the very Endeavours of Interpreting Scripture, to the Glory of the *Father of Lights*, the high Honour and venerable Estimation of Scripture, the much Ascertainning True Publick Religion, and the Universal Good!

4. Many great Truths, and undoubtedly Divine in themselves, that, being more at a distance from those that are necessary to Salvation, it hath not pleased the Publick Wisdom of the World to give such Assurance of them, as that they should be imposed upon the Belief of all that acknowledge the Sacred Authority of Scriptures, and yet may present very large Satisfaction to the Minds of those who are assisted by the Holy Spirit, into the great Scripture-Reason, in such Points, though but particularly for themselves: They may then *taste the Graciousness of God*, and the Gratefulness of Truth in them, without imposing on any others, who cannot see by their Light.

5. Yea, even in things controverted between Holy, Wise, and Good Men, in Interpreting Scripture, each part of the Controversie, when both cannot be reconciled in their Sense, yet supports and makes stronger to their Faith some grand, evident Principles of Divine and Publick Truth, in which both Sides meet, and are firmly united, and to which each reconcile their own Opinions, wherein they

seem to differ from such Principles, or from one another, and leave a Middle, in which they may meet one another, and wherein Persons unconcern'd in their Controversies rest: Upon which Agitations yet follow great Illustrations and Confirmations of such Grand Principles, and Enlargements of Knowledge, by the very Traverses of Dispute, among Men sincerely affected to Truth, and who search into it, without the Love, of Contention, without Bitterness and Animosity; but humbly, modestly, and with largeness of Mind towards those that dissent from them.

6. God, the Friend of Universal Knowledge, allows the Souls gratification of it self with probable Sentiments, restrained within due Bounds, that may grow from Scripture-Interpretation.

7. And lastly, Pardons the Infirmities adhering to Humane Transactions, in this most necessary Duty of *Searching the Scriptures*, and over-rules such Miscarriages, yea, and even the more malevolent Distempers of Men herein, some way or other, to Good; and makes them oftentimes Servants to some great Points of Truth.

*Quest.* All this that hath been described, I confess, agrees with so Publick and Catholick a Record as Scripture is: A Record, wherein every one that comes to it, may search his own Interest and Concern in it, and improve it to the utmost: A Record that offers and exposes it self to be understood and closely inquired into by all. But how is it secured from a multitude of Private Interpretations, when so many Interpretations, acknowledgedly Private, continually pass upon it?

*Ans.* Herein it is secure; 1. That Scripture is not of any Interpretation, but its own native Sense: It is not under the Power of any other: It stands free, and clear, far above all Interpretation of Men, to be considered by any one in it self, and not under such Interpretation. Such Interpretation does not become Scripture, nor bind any one



one under the Curse fixed on those that *add to Scripture, or take from it.* These Interpretations may be added to, or taken from, according as Men see Reasons of Scripture preponderating one way or other. This is the Freedom of Scripture, to suffer all due approaches to its Sense. This is its most severe Constancy to refuse all, but its own true Sense.

2. As Scripture is not of any Interpretation, but its own Native Sense, so its Sense is of no other Evidence, but of Spiritual Divine, and truly Rational Evidence; so that if any Man does not bring such proofs of Scripture Sense, as agree with Scriptures way of Evidencing it self; and Scriptures way is not that of Private Authority, or Humane Imposition, but of Divine Authority and Presence; his Interpretation, however true, yet does not bind, as it is his Interpretation, or upon any other Recommendation, but Scriptures proper ways of recommending it self: *I speak as to Wise Men, judge ye what I say.*

*Quest. What then is that Private Interpretation the Apostle remonstrates against?*

*Ans.* All Interpretation that brings no Credentials from evident Scripture-sense, nor from Heaven, of immediate Inspiration, much more if False, or Mean, and impossible to be so derived, and yet would impale and inclose Scripture within it self, and impose it self upon the Consciences and Judgments of others, and so bring them under Bondage: That which forbids Men to Interpret for themselves, though with utmost Industry, and all the Assistance they can use, and the Implorings of Divine Assistance: That which gives out Private Oracles at pleasure, and too often most False ones, as if they were Scripture, and for its own Private sake would lock Scripture from the possibility of being Interpreted even by it self, sequestering it into an unknown Tongue, from great Multitudes of all Nations professing *Jesus Christ.* This is indeed Private

Private



vate Interpretation, and adding to Scripture, making another Scripture, *which yet is not another.*

And thus are all lower Degrees of this Tyranny to be estimated; according to their several Graduations in it; imposing upon Men, as from some Scriptural Authority, what is not of the True Excellency, Spirit, and High Descent of Scripture, nor manifested in Mens Consciences, as Scripture manifests it self.

*Quest. Is it not then necessary, in regard of the Confusion arising from the variousness and uncertainty of every Man Interpreting for himself, and without certain Divine Evidence, that there should be some Infallible Publick Interpreter, so Divinely assisted as you describe? And is it not reasonable to believe there is such a one, seeing we cannot suppose God is wanting to his Church in such a Necessary?*

*Ans. 1.* Scripture it self is such an Infallible Interpreter, it being in all things necessary to Salvation both clear and certain, to all but the self-condemned Heretick, or Ignorant.

2. When there comes such an Infallible Interpreter, bearing the Seal of such Credentials, as the Scripture does, we will receive him. Till such an Interpreter, so arm'd, comes to us, we are never the better for his Pretence to Infallibility; But all that receive him are destroyed by him, when he brings Falshood for Truth under so great a Title; so that he becomes more an *Apolhon*, or Destroyer of the Church, than an open Enemy can be.

*Quest. Must we not then necessarily suppose great Traits of Scripture lying like unknown Land, for want of Publick Interpretation?*

*Ans.* That there may be so, cannot be denied, in Controverted or Prophetick Parts of Scripture: Yet that God hath been pleased to communicate much useful Knowledge relating to them, is most evident, and most thankfully to be acknowledged to his Goodness and Bounty.

*Quest.*

*Quest. What Expectation is there of a Full and Certain Publick Interpretation of all such Scriptures?*

*Ans. It is not for us to know the Times and Seasons, which the Father hath put in his own power: But, most probably, at the time of fulfilling the great Prophecies of the New Testament, there shall be such extraordinary Effusions of the Divine Spirit, as shall expedite all Doubt, and make every thing clear, the Knowledge of which is not reserved for Heaven, to adorn the Absolute State of Perfection there.*

*Quest. Seeing by all that hath been said, it appears, how incongruous Private Interpretation is to Publick Scripture, or that the Will of Man should be trusted with the one, and not with the other; What Account therefore can be given of Translations? May not they bring in a Private Interpretation upon Scripture, if not performed by an immediate Divine Assistance?*

*Ans. Even as in the safe Conveyance of Scripture it self, and preserving it pure from gross Falsifications, so in Translations, we must leave God to be the Governour of the World, and of his Church. He hath been pleased to order the Conveyance of Scriptures into so many Languages, by raising up many to travel in the Knowledge of all Tongues, and the Keys of them, as in the Originals, to find out their Meaning, and to transfuse them into all other Languages, and that, by so many, of several Ages and Nations, as makes all Combination to deceive, impossible; and Universal Deception, next to impossible, upon the Translators themselves. These things are under his supreme Care: It is enough to us, there is brought to our Knowledge such an excellent Doctrine, rising out of so many Divine Sayings and Discourses, that are as so many Stars in the Firmament of Truth, clear as the Luminaries of that name in the Heavens. Why should we then be more than modestly and humbly concerned to know all*

the Ages they have pass'd through before they came to us, or all the Secrets concerning their Motion and Appearance, that he onely knows, that *calls the Stars by their Names* : It is enough, they evidently and undeniably declare God to us; and assure us by their Light, by their regular Motion according to the Laws of Truth and Goodness, that they are Stars, the Greater and the Lesser *differing one from another in Glory*, yet all Stars, and of a truly Divine Lustre, Certain, and not Wandring.

*Quest. Let us now hear the Conclusion of this whole Matter.*

*Ans.* It rests in these two things.

1. That the Evidences of the Divine Presence in the Scriptures, and all the principal Branches thereof, are as clear and certain, and do satiate the Soul and its Faculties, inlightned by the general Influences of the Divine Spirit, much more by its sanctifying Efficacy, even as the clearest Notions we have of Things do, and much above them : And that these Evidences are the same in the Original Scriptures, and in the Translations, for that they are indeed All Original, and not capable of any Translation, but make even Translation an Original.

2. That as Scripture is such a Contexture, and makes up such a Book, God, the supreme Governour of the Church, and of the World in general, hath always, and does always take care of its preservation from such Corruptions as would injure those Evidences of Divine Inspiration he hath ingraven upon it, not only upon the Substance, but upon the very Contexture ; and the very same care he hath taken for the Conveyance of it, by agreeable Translations, to the several Nations in their own Tongue, to whom he hath vouchsafed the Scriptures themselves, or the Doctrine of them.

*Quest. Hath God wrought miraculously to these Ends ?*

*Ans.* That need not be asserted ; but he hath, by the ordinary

ordinary Interposals of Providence, watchful in every thing over its own Ends, brought all to pass he in Wisdom thought necessary.

*Quest. What Visible Means hath Providence used for the securing Scriptures against foul Corruptions ?*

*Answ.* Continual and various Copyings of the Original, even in the Days of the Writers, in the very time of the Inspection and Ministry of the Prophets and Apostles; and downwards from them, both by Manuscript and Print: which various Copies being compared, though they have not to the degree of a Miracle agreed in Minutes, have yet concerted the Substance.

*Quest. What care hath God been pleased to take with regard to Translations ?*

*Answ.* Very eminent, where it needed most: For, some Ages before the coming of the *Messiah*, it came (no doubt by Divine Superintendency, which hath the Hearts of Kings in his Hands, and turns them as the Rivers of Water) into the Heart of a Great and Learned Prince of *Ægypt*, to procure the Translation of the Divine Law into the *Greek*, the then most known Language of the World. Seventy two Seniors of the *Jews*, as History most generally agrees, the Learnedest in their Native *Hebrew*, were employed in it. This Translation was generally and publicly received among the *Jews*, was approved by our Lord and his Apostles in several Quotations.

Hereby there was at once a Preparation of those Scriptures to the most Publick Notice, an Assurance of the true Import of the *Hebrew* Tongue, and an authorised Translation: And in the same so known *Greek* Language, wherein are reposed such Treasures of all Literature, is added that most Sacred Roll of the *New Testament*.

And from that time have there been, by the great Industry God hath excited Men to, several Versions of the *Old and New Testament*, into a great variety of Languages,



ges, with strict Expository Researches, and Criticisms, upon all that concerns either the Readings, or the Sense of Words and Phrases, as well as the Doctrine contained in them; by which there might be a freer Propagation of Sacred Knowledge, and a Security against such Corruptions and Mistakes as might efface the Divine Image, or any of the Lineaments of it, in these Records, or their Translations, however differing, as I have said, in minuter Things.

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## C A P. VIII.

### *Of Tradition and Antiquity.*

Quest. **B***Y what hath been said, Scripture and its Interpretation appear guarded by their own Divine-ness, against all Private and Counterfeit, as by Cherubims, and a flaming Sword turning every way. But hath there been no Stratagem of the Adversary to undermine Divine Catholick Religion, and the Authority of Scripture, the Publick Record of Religion, with its Publick Interpretation; and yet that all these should seem still to rest firm upon their own Base?*

Ans<sup>r</sup>. The great Enemy of God and Truth hath been wanting in no Artifice, and therefore hath fallen upon that very Method inquired of; that what could not be atchieved by denying Scripture, by bringing in False Scripture, or Private Interpretation, monstrous to the Text, (all such gross Frauds being in some Times and Places exposed and exploded) might be more successfully attempted and effected, by yoking *Tradition* with Scripture, a Private In-  
certain



certain Oracle with a Publick and Certain one, and so avowed to be by the Traditionists themselves.

*Quest. What is Tradition?*

*Ans.* These four things concur to the making up *Tradition*.

1. That from the Divine Authority of Scriptures, and the True Religion of them, which (as hath been said) it acknowledges, it borrows not only Countenance, but Occasion, and more than that, a shew of Reason and Necessity for it self.

2. That it therefore endeavours to tack and joyn it self to Scripture, and the Religion of it, as necessary to compleat and fill it up, or to provide something more requisite to that Religion, that Scripture hath not provided for.

3. That it having grown up from no true Root, nor risen upon any just Foundation; it hath stollen into its Authority and Reverence, by being passed from Hand to Hand so long, that its Elderliness looks like a Patent for that Authority and Reverence: And its Original (some Injudicious Devotion, at the best) not being easie to be trac'd, it comes to be supposed, or rather superstitiously to be suspected to be Divine; and at length, like a long told Lie, assuming to be Truth, it takes upon it self to be Divine, and to curse all those that derogate from it.

4. That having thus rivetted it self, it by degrees, like *Pharaoh's Lean Kine*, eats out the generous and rich Sense of Scripture, and devours the Authority of it, and yet it self remains a jejune and starv'd Superstition.

*Quest. Who are the great Masters of Tradition?*

*Ans.* They that have, under the True Religion, set up some private *Diaua* of Profit, Honour, or Worldly Advantage, and cannot maintain it by that True Religion, they eke out therefore with Private Tradition what may support it.

*Quest.*

**Quest.** *What Antidote is there against the Mischief of Tradition?*

**Ans.** To cleave with full purpose and resolution of Heart and Soul to the Word of God, and to that only; to have no Religion, nor any thing in Religion, but what is enjoyed and recommended by Divine Authority, in that Blessed Word of God; and this is indeed to be of the truly Catholick, Apostolick, and Publick Religion.

**Quest.** *But is the Sense that hath now been given of Tradition, the best Sense of it in Scripture-use?*

**Ans.** No, it is not; and the Consideration of a better Sense will much clear to us the Nature of *Tradition*. When therefore our Saviour discoursed of the *Commandments of Men*, delivered down from Hand to Hand, subsisting only upon the Private Authority of the Elders, not founded on the written Canon of the *Old Testament*, at that time the only Rule of Faith, Worship, and Practice, he always names *Tradition* in the ill Sense already given: But when the Doctrine and Rules of the *New Testament*, in those grand Points, were just breathing from the Holy Spirit, and not yet fixed in that abiding Canon, *Tradition* is so long accepted in a good Sense. The History of the Things done by our Saviour, though most surely believed, *Luc. i. 1.* was first but delivered or *tradition'd* by Word of Mouth, but afterwards written, that the certainty of them might be more fully known to those that had been before Catechiz'd in them by *Oral Tradition*. All the Ordinances of the Christian Worship were first *Traditions*, *1 Cor. i. 2.* and the very Rules of Life were in *Tradition*, *2 Thess. 3. 6.*

But yet all these, though they were *Traditions* delivered by those that were Commissioned immediately by the Holy Ghost, and were themselves Eye witnesses and Ear witnesses of most Things they gave in *Tradition*, were yet not sealed so sure as the more sure Word of Prophecie, because they were not yet written by Divine Inspiration, though

though given out by it, nor generally received and assured, as so written, till the due time of Trial by former Scripture had passed upon them. The first Christians did therefore well to take heed to that former Scripture, till they had the full Day of the Gospel, as hath been before spoken.

If Tradition then was not so sure in the first and truly pure Times of it, how much less would it have been sure afterwards, if it had continued in *Tradition*? All therefore of Doctrine in the *New Testament* was first prepared by *Tradition*, laid in and proved by the Scriptures of the *Old Testament*, either by direct Consequence, or by Interpretation from immediate Revelation, demonstrated, as the First giving of Scripture always was, by Miracles; and so all at once, and once for all, consigned over to the Posterity of Christians by Divinely Inspired Writings, so assured, so confirmed, as to leave no place for *Tradition* of the Best sense: There remains therefore nothing for *Tradition* now, but its Ill sense.

Quest. *Why might not True Religion continue in Tradition, committed all along to Faithful Men, even as it did in the Custody of the Apostles, and such Faithful Persons as they committed it to?*

Ans. Even in the time of the Apostles it was trusted no longer to *Tradition*, than it must needs; for the Apostle John, the Survivor of them, closed the Canon of the *New Testament*, that was drawn apace into Writing all along: But at that time there was such a continual immediate Energy or Efficacy of the Holy Spirit, that Truth mov'd every way, like Lightning, and both by its direct and straight forward Motion in Doctrine, and its reverse strokes in the Conviction of all Falseness, Errour was blasted every way: But when this Extraordinary Appearance ceased, there was then no safety for Truth, but in an unchangeable Written Word, that was in such an extraordinary Season

of

of Miracles and Immediate Revelation, settled and established, under so great a Supervisal, in the midst of so many Witnesses of all things, by their Eyes and Ears; and it being once written, and always so secured by Divine Providence, as hath been represented, it always speaks the same Things, in the same Words it first did.

*Quest. Why might not Divine Truth be committed, some more Fundamental Parts to Writing, and some, according to variety of Occasion, to Tradition?*

*Ans.* God, to whom all Futurity is present, who foresaw all that was necessary to be written, before he had done writing, cannot be supposed to commit his Will in part to Writing, and that upon great Reasons; and the same Reasons notwithstanding, to leave a considerable part, or so much as any one Branch obligatory upon the Conscience, to *Parol-Tradition*: For, if *he that offends in one Point is guilty of all*, there needs the same Authority, and as well assured, for one Point of Faith and Obedience, as for all the rest.

2. It is unconceivable, what End *Tradition*, unconsign'd by Scripture, can serve, that Scripture does not more fully and effectually take care for. Publick Religion reserves nothing to be a Cabal for Private Interest, within a close Cabinet or Conclave.

3. Whatever is supposed to be entrusted to *Tradition*, must either be the very same we have in Scripture, and then *Tradition* is needless and superfluous; for we have it in Scripture, if we duly exercise our selves in it: or it is more than Scripture hath declared, and yet supposed to be of equal Authority with Scripture; and then it must be a Motionary and Itinerant Word of God: But where are the daily and continual Seals and Credentials Divine *Tradition* had, and in a constant fresh Motion with it, as it moves; for so it had need be, in so fluid a Thing as *Tradition*, if it would pretend to be Sacred; and so  
Divinely



Divinely Inspired Tradition had, while it continued in Tradition: But what Reason can be given, Tradition, as we now speak of it, was not incorporated into Scripture, as was argued before? Or that in so long a Course of Time it hath not been enroll'd into Scripture, as the Doctrine of the Prophets and Apostles still was? Seeing, if it had all things else, it cannot but want the Benefit of the Divine Contexture and Conveyance that Scripture hath, in Words chosen, and put together by Inspiration, and the ready, easie, and certain Access to it by all: For all are equally concerned in it. Now seeing Tradition wants all these, how can we accept it? How can we look off from Scripture, to pore upon Tradition, or what hold can we have of it?

*Quest. But how can it be, but there must be Tradition, seeing there were so many Things spoken and done, more than the Scripture contains, or the World it self could contain, if they were all written? These then being known in the first Times, have been conserv'd by Tradition, Tradition made valuable by those of Honourable Name among Christians, and their Discourses of Christianity?*

*Ans.* Granting such things so preserv'd, suppose them the Actions and Words of our Saviour himself, yet if not written by Inspired Penmen, they are not recommended as obligatory upon After-ages: For whatever was necessary, that we might believe, and have Eternal Life, was so written; and that not only just so much as might serve Necessity (for that the One Gospel of St. John might serve to That, it self witnesses) but also be matter of Bounty and Abundance; so that out of that greater World of Truth, than our World could receive, there was so much selected as was bountifully sufficient, and abundant to all Intent and Purposes of Clearness, Certainty, Enforcement upon the Affections, Variety, continual Exercise and Delight, that so every Christian might be thoroughly furnished



to every good Work; to all things that pertain to Life and Godliness.

As for all that Christ did and spake, or that the Apostles spake or did by Infallible Guidance, and Immediate Assistance, if it be not written, a Veil is drawn over it, and a Cloud hath received it out of our sight: It is a secret thing, that belongs not to us, but is sealed up from us, like the things which the Thunders uttered in the *Revelation*.

And indeed the Wisdom of Providence seems to have dealt with all such Sayings or Actions, as with the Body of *Moses*; all Monuments of Worth and Certainty, after Scripture, in relation to them, are concealed from us: There is a great Darkness upon the History of that Time, lest we should superstitiously venerate, in place of that which is divinely written and preserved to us, the things that were not prepared for our Learning, and so, to us, but as a Body not divinely inspired, that is, a Body without a Soul. All too fierce Disputes about them are therefore raised only by Sathan, the Enemy of Light and Truth, to no other purpose than that about the Body of *Moses*, that is, to found an occasion of Superstition, and silently to whisper, *Scripture is not sufficient*. And yet we see with what an eager Zeal Men are set upon such Researches, not satisfied with the Proportion of *Manna* allowed by God; but even as the *Israelites*, that gathered much, had nothing over; so may it be truly said of those that would abound beyond Scripture, in that which pertains to the true guidance of Conscience, *That they have nothing over*, and what they will needs keep, as such, corrupts.

Quest. Is there Reason sufficient to support this Sentiment?

Ans. This great Reason: If we had undoubted, but not inspired History of that Time, it could not be like the *Evangelistick History*, or the *Actes of the Apostles* to us; we should in some things want the Application and Direction to our use, dictated by Divine Wisdom; in others, the unerring

unerring Censure of even Apostolick Actions, as in that of the Apostle *Peter*, *Galat. 2. 11*. Now because our Consciences would be apt to be drawn into subjection to things of so great Reputation, and yet there would be no Divine Authority to draw them, nor Infallible Authority to support them, in which Cases it is the Absolute Will of God they should not be in subjection, God hath therefore in his Providence left that time so much in the dark, that we may trust in his written Word only.

For separate Immediate Divine Presence from the Prophets and Apostles themselves, and there remains nothing at the highest, but the Wisdom and Prudence of Understanding, and Good Men, applying General Rules to particular Cases, Times, Places, and Events, as they for that time could best judge, and yet besides the variation of Circumstances in every Age, they themselves were as Men, subject to mistakes, as *Nathan* about *David's* building the Temple, as *Paul* assaying to go into *Bitbynia*; to like Passions with other Men, as in the Contention betwixt *Paul* and *Barnabas*; to like Temptations, as in the Mis-carriage of *Peter* before referred to: All they did and said, not shining with immediate Light from Heaven, must be tried in the Light of what themselves, together with all the other Penmen of Scripture, had written. They themselves therefore acting or speaking by way of Prudence or general Assistance, must be tried by themselves, acting or speaking according to Revelation, and special Assistance, in which only they are and ought to be Authoritative.

Quest. But it still remains, There might be some things that were not so fit for vulgar Knowledge, and so were Secre-  
ted into Tradition apart from Scripture, and that Tradition deposited with Trusty Men, who should successively so deposite it, that it might at convenient Seasons be brought forth, as *Goliath's* Sword from behind the Ephod.

*Answe.* None like it indeed, to serve a purpose: But to satisfy Reason and Conscience; nothing so improper. For, first, let these Traditionaries give clear Expositions, and such as are worthy to be acquiesced in, of the Prophetick, or otherwise Dark Places of Scripture. If they cannot do that, where is the Wisdom above the Vulgar? and why did not Tradition, without Scripture, inclode those mysterious Visions of the Revelation from Popular Inspection? But the things Tradition is employ'd indeed in, are quite of another Nature; either the Pretation of Men in Church Office and Dignity, or some Rites of Worship, that should change Devotion into Superstition, or lull it into Ignorance; or some Canons, that turn Religion into Trade, or Doctrines suited to that End; or, which serves to all such purposes, a Tradition to call back all Scripture out of the Written Word into Oral Tradition, by locking it up in a Tongue unknown to the generality of Christians. And yet if there were any seemingly Purer, or more Contemplational Traditions, seeing they are not inrolled into Scripture, they must, as hath been said, give such Evidences of themselves, as Divine Revelation hath, or be, at their highest, but Enthusiasm and Fanaticism.

*Quest.* But what Esteem is to be had of the Writings and Transactions of the Ancients, whom we call Fathers, Doctors of the Church, Men of eminent Holiness, great Abilities, Confessors, and Martyrs of Christianity?

*Answe.* It may be easily judg'd, by what hath been said already, that they must be brought to Scripture, laid at its Feet, and submitted to its Acceptance, whether according to its true Sense, or not: For, if the Apostles, when the Holy Spirit was not upon them, could not exceed Humane, how much less can any of a lower Class pretend? The Fathers therefore had so great an Awe of Scripture, that they did not assume any thing to themselves or their Writings, or yield any thing to the Persons or Writings of those

those of the same Time with them, but according to the undeniable Sense of Scripture.

*Quest.* But the nearness of these Fathers to the Days of Christ and the Apostles, must needs enable them, either from what they themselves received warm from their Lips, or from what they had from others, not quite cold, to know the Apostles Doctrine, Discipline, Manner of Life, Purpose, their Sense of the Scope and Meaning of those Things wherein they were Divinely Inspired, and so to deliver it to After-ages.

*Ans.* Whatever they have spoken, or written, giving us more light and advantage to understand, and behold Scripture in its own Light, ought from them, or from any other, to be accepted with great regard; but if it do not thus, it cannot be accepted, even from the Writers of Scriptures themselves upon a single, or divided Authority: They were so bounded by the very Things, and Words, they themselves had once spoken and written by the Holy-Ghost, that all the deference to their knowledge in Divine Things above others was to be made reasonable in the clearest Expounding what themselves and others had written by Divine Inspiration, and to be discerned in the very Writings themselves, and not to be drawn oracularly out of their Breasts, when the Evidences of Divine Inspiration were not upon them: For he that is Spiritual, i. e. that God vouchsafes Inspiration to, or pretends to it, must acknowledge all that is either truly written, or spoken by the same Inspiration, to be the Commandments of the Lord, 1 Cor. 14. 37.

And as for the newness, freshness, and life of Truth given by Divine Revelation, God graciously providing it should remain, as Revelation left it, and the Evidences it hath done so, appearing with it; it is the same in all Ages; Divine never loses of its life, nor abates of its vigor; what it was so many Ages ago, that it abides now; what the Holy-Ghost spoke so many Ages ago, that  
it



it speaks now as warmly as then: All Divine Truth given, is after the power of an endless life, the Eternal Increased Spirit lives in it, and gives Divine Quickness to it. It is yesterday, to day, the same for ever; and so breathes its own sense in Scripture, by the ordinary Assistances it vouchsafes to Holy, Humble, and diligent Waiters upon him in this, even as it did in the first Ages, though the extraordinary Motions are withdrawn.

*Quest. But still the Gifts and Endowments of those Eminent Men, with all the Light, Truth, Grace, Learning and Reason, they shine to us with, ought to be esteemed and improved?*

*Ans.* Yes doubtless: For whatsoever Things are true, whatsoever things are pure, are of Virtue, and deserved praise, they are Publick, and of God, wherever they are found: And whatever there is in these Elders, in their nearness to the First Times, their Holiness, their Sufferings, their great Learning, their Encounters of Paganism, their Apologies for Christianity, their Heavenliness, their Contempt of this World, all is a Donation, and a Grace of God by them to his Church, and Mankind in general.

*Quest. And does not there arise great Evidence to Christianity, and the Doctrines and Practices of it, from such eminent Witnesses?*

*Ans.* No doubt there does, both to Christianity in particular, and to all Religion, Virtue and Goodness in general: But yet neither their Writings, nor Practices can in any wise become Scripture to us; they all lead to Scripture, and ought to do so; they are all to be seen, and reflected in Scripture Light, and from thence they receive their lustre: For though they are a Subordinate Testimony, as hath been said, yet Christian Religion hath greater Testimony, and first enabled them to give a valuable Testimony to it self, by Communicating so great knowledge and worth to them: And besides all that hath been



been spoken, the Writings of the Fathers are so Voluminous, as not to be read over by the most; so doubtful in their Genuineness, that they cannot be Examined, but with great Labour, and well prepared Judgment; so disputable in their sense, that to attain a certainty in it, would cut off Time from the greater Imployment of Meditation in the Word of God, day and night, where Men's Callings lie otherwise; so that to receive our Religion from hence were of too remote an assurance to any one, much more to those who have not Books, and studie for their Profession: But every Man, whether learned or unlearned, is concerned deeply to try his Religion with his own Eyes, and not anothers for him; and God hath therefore provided a Word nigh him, even in his Mouth, and in his Heart; and hath also taken care by stirring up so many both of the Ancient and Modern Christians, to separate themselves to intermeddle with all sacred knowledge, that there is a worthy exercise of the learned World herein, and great advantages arise thereby for universal knowledge even to the leis learned, and the very unlearned.

*Quest. But did the Fathers themselves distinguish thus their own and one anothers Writings from Scripture?*

*Ans. It is most evident, as hath been already affirmed, they put a greatest difference betwixt the most excellent Monuments of Christianity, that were but Humane, whether their own, or others, and inspired Pages; else Clement, Ignatius, and others, might as well have been Canoniz'd by them, as what is from them come down to us for Sacred Canon it self; and even as they did, we may see the great odds betwixt the one and the other; and as we adore God the supreme Author, so the Sovereign Preserver of Scripture, who by Divine Evidences, and by superintending Providence, hath divided the bound of Scripture at so great a remove from all the Writings*

in the World, whether Christian or Profane, the Apocryphal Books not excepted, which though too adventurously joyn'd so generally in a Volume with Scripture, yet are evidently disproportioned in the Majesty of Sense, and Divine Eloquence.

*Quest. Is there no greater Authority of the First Councils?*

*Ans.* How many Humanes soever meet, they cannot make up Divine, where it was not before; nor can a multitude of Privates constitute a Publick: Divine and Publick may be declared, but cannot be made so by such Contribution. All Determinations of Councils are infinitely outweighed in Value, and over-ruled in Authority by Scripture indeed Publick and Divine.

*Quest. But in such a number of his Servants, may we not conclude, God is certainly among them, and does guide them?*

*Ans.* Give them all the advantages that can be given, and either we must say, they are Infallibly guided, and then we must receive their Decrees, as Scripture, and they must be attested to us, as Scripture is attested; or they are not Infallibly guided, and then their Decrees must be tryed, as all Fallibles ought to be, by a Rule surer than themselves: If even Divine Revelation it self was at first tryed, and found perfect; nay, if even all that God proposes to us, as from himself, comes laden with its own proper Evidences, how much more must that which is confessedly humane, be tryed by that which is confessedly Divine? The great use of Councils is therefore so to debate, and bring things to a Result, by a confluence of Wisdom and Learning, that we may see Divine Truths in their own Light, in Scripture-light, to hold out which they are but ministerially imploy'd, and not to impose upon any under the name of Publick; for that alone is Publick, that is Divine. All Comparisons

Comparison of Privates among themselves, must needs be lost in this Publick, before which the greatest name of Publick, is but as the drop of the Bucket, and the small dust of the Ballance: And the union with that true Publick makes the most Private a Publick; and Separation from it, the most seemingly Publick, a most Idiottal Private.

And it were very happy, if the Experiment hereof were not too evident in the Councils that have been, how little Number of it self can Contribute to truly Publick, or Divine; yet the fitness of the Means is withall to be acknowledged, as ordain'd by God.

## C A P. IX.

### Of the Church-Catholick.

Quest. **S**cripture, the Publick Record of Catholick Religion, being thus far Establiſh'd and Secured, both by Internal Characters, and External Care of Providence; it still remains necessary, there should be some stated Ordination of God, for the Actuating this Record to its several Purposes and Ends.

I. Because Divine Revelation being now finished its measures, there cannot be expected any immediate motions of Truth, that were vouchsafed by God in his extraordinary Presences, but all is to be deriv'd from, and display'd in Scripture.

Scripture being but of the nature of a Record, it would be still and unmov'd, and as it were dead, if not produced and apply'd, even as other Lines and Records do, that

are not continually executed to their proper Effect, be their Virtue never so great, if so Executed.

What therefore is that Ordinance of God, in the Cessation of Immediate Presence, for the exposing this Record to its universal notice, and for the applying it daily to its great purposes, which is the Executing it, as far as it is to be Executed in this World?

Ans. God hath by his extraordinary Ministers, whom he gave his Divine Revelation, and Word, first founded the Church, and, according to the Degrees of that Revelation, exalted it to be servicable to this great End, and so to supply the place of Immediate Presence.

Quest. What is to be understood by the Church?

Ans. The Church is The Catholick Congregation of Mankind, called to the Faith and Obedience of that Word it self; and which being called it self, is entrusted to call others to the same Faith, and Obedience, and so is Govern'd, and Governs according to it, by daily Exercises in, and according to that Word.

Quest. Why do you give the Church the stile of a Congregation, are not the Parts of it so distant that they cannot be Congregated in the Worship of God?

Ans. They are, yet all so united in the Faith and Obedience of this Sacred Word, and in the Worship of God according to it, as to be most properly called a Congregation in that regard.

Quest. But still, how can the Church be called a Congregation, seeing that it is always actually Congregated, but those very Members, that in regard of measure one to another, are at due seasons Congregated, cannot yet be always Congregated?

Ans. The Twelve Tribes of Israel, (that is, the Church in its several Members,) always united, always ready to the Instant serving God, Day and Night, are beheld and seen by him, as in a perpetual actual Congregation.

Quest.



*Quest. Why do you call the Church, The Congregation?*

*Ans.* Even as Holy Writing is *The Scripture*, and *The Bible or Book*; so the Church is *The Congregation*, by way of Eminency, the only Excellent Assembly or Congregation in the World: And indeed, upon a true account, there is no other Religious Congregation, but either a rude Multitude, or a Conspiracy and Faction against God.

*Quest. Why is the Church said to be a Congregation called by the Word?*

*Ans.* Because *Humane Nature*, uncalled, lies in the Lapse of Separation from God, in Private and False Religion, and in those Assemblies, justly branded as before, till it be recalled by him into the Church, united again to him: So that a Church is not a Natural, but a Supernatural Assembly; yet it is ready to embrace all true Nature, and the Associations of it, into it self.

*Quest. Why is the Church describ'd to be One Catholick Congregation, when both Scripture and daily Observation assure us, there have been, and are, so many Particular Congregations, very Regular Churches, and divers so styled?*

*Ans.* Because the Church is of the Nature of those Things that are distinguished only by the several Accidental Reception they find, and yet still remain One; the Catholick Church, and a Particular Church differ no otherwise, than as a Beam of Light differs from the whole Globe of Light, or a Stream of Water from the Ocean: Even the most Particular Church is in this regard Catholick, that it is united to God and Christ, that indeed give both the Name and Nature of Catholick from themselves. Particular Churches, yea even Particular Persons, truly of the Church, have every one the whole Character, Title, Promise, and Privilege of the Catholick Church, so far as they can need or receive them, even as Heaven is Entire Heaven to every single Glorified Soul: Every Lively Member of the Church touches the Head and Corner



stone, and so, in him, *the whole General Assembly and Church of the First-born*, both in Heaven and Earth, and is at last consummate with them to Eternity.

*Quest. How is this Church Congregated?*

*Ans.* It was begun and hath always increased by Particular Persons converted and brought home to God, according to his Word, in several Ages and Successions: For the Church, as it is a Church, is not a Society formed by a common Consent of Men, or by their Will, but its several Parts are added by God, so that it consists of all that are inwardly and truly of that Catholick Religion in God the Father, and in the Lord Jesus Christ, by the Eternal Spirit, all the World over, and in which meet all that have been, are, or shall be thus converted by the Word of God, as the Church is, and shall be triumphant in Glory.

*Quest. The Call then that makes this Congregation, is first to God and Christ, and not to the Church it self?*

*Ans.* It is evidently so: All true Converts first give themselves to God and Christ, and, by vertue of That, to the Church. The Apostles were not solicitous of any other Conjoyning Men to the Church, than what most necessarily followed upon their receiving the Gospel, and were afraid of their fixing upon them that were but Ministers and Servants: *We preach Jesus to be the Lord, and our selves Servants for Jesus sake.* The Corinthians heading themselves under Paul, or Apollo, or Cephas, was very mischievous; and therefore the Apostle knowing the Union ought to be only to Christ, directs himself so vehemently against it, as also against any fanciful Distinction of themselves under Christ, as an ordinary Chief of a Party, and not as the Divine Head of the whole Body in the Catholick Truth: Even as he erred, that vulgarly called Christ Good, not knowing him to be God, the Supremely, Solely Good.

*Quest. Are they all true Converts that are of the Church?*

*Ans.*

*Ans.* All that are indeed the Church, are so; but all that may appertain to the Church, are not so: *As all that were of Israel, were not Israel.* There is a visible Profession, that is too often not sincere; yet this makes Men Of, or *belonging to* the Church, but not truly *The Church*: Many are so called, that are not chosen. But all that are truly *The Church*, are also truly called, and truly Converts, not only outwardly and visibly the Church, but inwardly and invisibly so too, *whose praise is not of Men, but of God.* In the meantime, they that are onely of the Visible Church, have the Means of Grace, and are not thrown out of that Register of God's People, till the Final Judgment cuts them off: A very great Benefit in it self!

*Quest.* Is not the Church then so Catholick, or General, as the Profession of the True Religion is?

*Ans.* The Catholickness of the Church, as hath been often inculcated, is its Union to God and Christ, and that in sincerity. As to the general Profession, though the number of it be as the Sand of the Sea, a Remnant only shall be saved: For God will finish the Account, and cut it short in Righteousness; for a short work will the Lord make in the Visible Church: There shall be an often eating, or brousing it off, a retrenching of it again and again; it shall cast the Leaves of its meer Professors, as the Teyle-tree or Oak, when yet their Substance is in them; the Holy Seed are the Substance of it, *Isa. 60. ut.* not losing them, it loses nothing.

*Quest.* In what sense is it then said, The Gates of Hell shall not prevail against the Church?

*Ans.* It is undoubted, none can fail while they are the Church, while united to Truth, to the God of Truth, to Christ, the Way, the Truth, and the Life: It is also certain, from this high Declaration, there always shall be a Church in the World, so united, Hades, or Mortality, shall not prevail over it; and how much farther it assures the Perseverance

severance of those that are once truly the Church, I leave the thing it self to speak. It is said, *They that overcome as Pillars, that never go out of it; and, They that go out of it, were not of it; for if they had been indeed of it, they would no doubt have continued with it: And how the Church it self shall always continue, if any True Member of it may perish, is not easie to conceive.*

*Quest. How is the Church ordained by God to actuate Scripture, as it is the Secord of Catholick Religion?*

*Ans. The Apostle, in his Noble Description of the Church, hath laid the Foundations of our Instruction herein, in those three Honourable Titles he hath given it:*

1. That it is *the House of the Living God.*
2. That it is *the Pillar of Truth.*
3. That it is *the Ground of Truth.*

*Quest. Before the Explanation of each of these Titles, in the first place, I desire it may be determined, whether these things are spoken of the Catholick, or of a Particular Church, the Particular Church of Ephesus?*

*Ans. Although I have already affirmed, That the Catholick Church differs from a Particular True Church only in the Compass and Comprehensiveness of it; yet I very willingly represent it over again in this Instance. These things are truly applied to the Catholick Church, to the Particular Church of Ephesus, to every Particular Church; nay, it reaches down to every single living Member of the Church, so far, that God makes his abode with him, dwells in him, he is a Pillar in the House of God, the Truth rests and dwells in him, and shall be with him for ever; so that he is a Ground of Truth, and hath more of the Church in him, than greater seeming Portions of it, that erre from the Truth.*

*Quest. If you please now to proceed in the Explanation of these Titles; and first, What is the Importance of the Churches being the House of God, for the actuating the Scripture?*

*Ans.*

*Ans.* God, the most High Possessor and Owner of Heaven and Earth, places his Court, Family, and particular Residence where he pleases; and he hath chosen the Church to be this to him. *This is my Rest, here will I dwell for ever, for I have desired it. Heaven is my Throne, Earth is my Footstool; where is the House you will build me? To this Man will I look, that trembles at my Word.* And where God dwells, there he manifests himself: As a Master of a Family makes known in his House and Family his Nature, Will, Laws, and Government; so God does in his Church: *In Judah is God known, his Name is great in Israel.* In his Church he shews the *Light of his Countenance*, expects and rewards Services, as a Great Master, and makes known his Dislikes and Displeasure. This is brought to pass in the Church by those many Ways that God hath of bringing his Word to any Places or Persons, giving it Reception among them, and then stirring up his Children and Servants to hear his Voice, to search his Mind and Will, and to understand it; so that it is as a Voice continually behind them. In his Temple therefore, in his House, every one must needs speak of his Glory: His Word cannot lie still, for all are concerned to meditate, ponder, inquire, and discourse of it, and are by Supreme Management excited so to do; and so much as this Exercise in his Word is by any means depressed, so far God is withdrawn, and the Excellency of the Church-state lost. Now of the Church being the *House of God*, there was this great Type: God dwelt in the Temple at *Jerusalem*, as in a Palace; there was such a Diet of Shewbread, changed every day; of Sacrifices of all sorts; such Perfumes of Incense and Odours, such Officers and Servants attending continually, such Resorts of the whole Body of the People to the Court of this Great King and Princely Householder. Together with this State, runs along in a mighty Stream, *Gods shewing his Word to Jacob,*

his



*his Statutes and Judgments to Israel. In the New Testament, the Pomp and Ceremonial Part is wholly transferred into Spirituality; but Spirituality is not lower, but higher in the Substance of all that could be figured by these things: and the substantial part of that State, the Communication of the Word of God, is much exalted in the true Christian Church, that the Light of One Day is now as much as the Light of Seven was before. Thus the Church, as the Family of God, cannot but actuate his Word.*

*Quest. What is the meaning of the Church being the Pillar of Truth? Does the Church support Truth?*

*Answ. Not so; for, it self is built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone.*

*Quest. How then is it said to be the Pillar of Truth? And of what Importance is that to the Attenuating Scripture?*

*Answ. As the Laws and Ordinances of Courts and Governments are publicly fixed, that every one may know and take notice of them; so the Church in all its Members, but especially by Deputed Ministers, giving themselves wholly to it, proclaims, preaches, and makes offer of the most Publick Notice of the Word of Truth, within it self, that all the Children and Servants of the Family may be continually catechiz'd and built up therein, and Strangers have opportunity to know, if they would apply themselves to it. Thus it is a Famous City set on an Hill, that cannot be hid; and therefore its Laws, Constitutions, Manners, cannot but in all reason be inquired of, by all that do so much as pass by it. It is a Candlestick, bearing the lofty Torch of Divine Truth. Of this the Pillars of the Temple at Jerusalem, and the affixing to them the Rolls of Divine Revelation, was an eminent Type, and alluded to by the Apostle. As therefore from a Prince come forth Edicts, Proclamations, Manifestos, and Declarations, according*



according to Laws, which are fastned to Publick Pillars of the Court it self, and all open and conspicuous Places of Concourse; so are there in the Church the most advantageous Publications of the Divine Truth and Word, to all, both the Natives and Free-born of the Church it self, and Ingenuous Strangers, that would hearken out the most Reasonable Proposals of Truth, or whom God is pleased to Naturalize to himself.

*Quest. What is the meaning of the Church being the Ground of Truth? And how does this actuate Scripture?*

*Ans.* It means nothing but the Perpetuity and Continuation of Truth with the Church, establishing it self by all that Firmness of Divine Evidence and Reason, and on those very Securities taking Possession of the Church, as the Ark of its Strength, where it self, or the God that is Truth it self, places the Soles of his Feet, as on his unmovable Footstool, for ever: Of which the Ark in the Holiest was a Type, the Footstool of the Throne of Mercy, the secure Repository of the Tables of the Covenant, the Ark of Testimony, over which the *Shecinah* or Glory appeared as inthron'd, attended with *Cherubims*, and setting its Feet upon it; *the place of my Throne, and the place of the Soles of my Feet, Ezek. 43. 7.* For thus the True Church, against which the Gates of Hell cannot prevail, is the unchangeable Rest of Truth: It adheres to Truth; it buys the Truth, and never sells it; Truth dwells with it for ever: God never suffers it to apostatize from Truth; but by the constant holding of the Judgment, and retaining the Love and Zeal of the Affections of those that are indeed his Church, he hath settled his Word in his Church on Earth, even as it is for ever settled in Heaven. The Church therefore actuates Scripture, by finding out Reasons, debating, enforcing, defending by all Arguments, that Truth of Scripture, and so persisting in it for ever.

*Quest. Cannot then the Church fail?*

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*Ans.*

*Answer.* It hath been said before, the True Church cannot fail. For, the True Church is (as hath been described) the *House of God, the Pillar and Ground of Truth*; and that which is so, cannot fail, and God will have such a Church always in the World. If any Person, City, or Nation, that seem to have been the Church, have this Light eclipsed, the Candlestick removes; for it is only a Candlestick for the sake of the Light: and the Pillar it self shakes and falls, if the Records fixed to it are taken away: and the Palace and Court remove with the Prince, who is always with his Truth, and the lively Motion of it. So much Truth therefore, and active Display of it, so much a Church, in any Place; and the Truth removing, or lying dead, the Church removes also, or is ready to die in that Place.

*Quest.* But is there no higher Sense of the Church being the Pillar and Ground of Truth?

*Answer.* No other, but what arises from the most intimate and inseparable Union betwixt the Church and Truth; Truth taking an undefeatable possession of the Church: so that, whereever Truth, in that Fulness as to lead to Life and Happiness, is, there is the Church, and no where else. The True Church then may be stiled a *Pillar and Ground of Truth* in the highest Sense, if rightly understood; that is, Truth it self, that is the unmovable Pillar and everlasting Foundation, hath so closely banded the Church with it self, that it is One Pillar and Foundation with it. Thus the Church may be both the Building; and the Rock and Foundation, to succeeding Parts and Members of the Church. The Building, as it self rests upon the Pillar and Foundation of Truth; else it can't be the Church: The Pillar and Foundation of Truth, to the still succeeding and rising Church, as it is One with Truth it self, to which every True Member first comes and unites, and therein to the Church; even as every Degree of Building is a Foundation and Support to the still growing Building, not in it

it self, but as it is surely cemented to the Foundation, regulated by it, and partakes its Strength: Yet if it swerve never so little from the Foundation, it is presently a Deformity; and the more it swerves, the greater danger of the Ruine of it self, and all that rests upon it.

*Quest.* May not this help to explain that so much disputed Expression of our Saviour, Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it?

*Ans.* I shall be glad if it may give any Light to it, and hope it may: For the Apostle Peter making that Confession of the Divinity of Christ, not singular, but representing the whole Body of Apostles and Christians, and being possessed with and by that Truth he confess'd, was both part of the Building upon that Rock, and, as united with that Rock, he became Rock it self, upon which succeeding Christians were to be built. The Prophets and Apostles are in this Sense Foundations, and the Twelve Apostles Twelve Foundations, Christ himself being the Corner-stone, in whom alone the whole Building, even the Apostolick Foundation it self, rises, in a strict and proper Sense.

*Quest.* Is there not a good Security then in joyning our selves to the Church, to those that have been in the Building before us?

*Ans.* No otherwise than as we joyn our selves, by their Ministry, to that Foundation it self, which always lies sure, upon which they themselves must alone rest, if the True Church. For, by placing our selves not upon them, but upon that Common Foundation, we are adjusted to the whole Building that was before us, that lies regular with that Foundation, by the Care of him who is both the Foundation, Corner-stone, and is also he that built all things, even God in Christ.

*Quest.* We must then seek to find the Truth by it self, and then the Church by that Truth; and not the Church by it self, and then the Truth by the Church?

*Ans.* Very true: For God hath so in his Infinite Wisdom establish'd the very Nature of Things. Truth can give many Assurances of it self to us by it self, so suited to our Faculties: The Church can give us none, but by its agreement with Truth, revealed in the Word of God. We could not have known such a Congregation as the Church at all to be, much less which it is, but by that Word manifesting it self in our Consciences, and so distinguishing to us the True Church among the many Associations in the World, each calling to us, as having the best Religion among themselves. Even the True Apostles themselves could be known to be so, and False Apostles tried and found Liars, no other way, but by this Truth, view'd, and considered singly, and distinctly by it self.

*Quest.* But when we have found the Church by the Truth, may we not then deliver up our selves wholly to the Church, as so united to Truth?

*Ans.* No, by no means: We can never so deliver up our selves; nor will the True Church desire any such thing of us, seeing its Office is not to hold out it self, but the Word of Truth; and in doing any thing else, it acts not as a Church, but as any other ordinary Society; and on no other Terms can we have to do with it: For the very Attempt to hold out, as a Church, any Laws of its own, ought to enter us into a Jealousie whether it be the True Church, which is, as a Church, the Pillar and Rest of Divine Truth only.

*Quest.* What Reason is there of such a Jealousie, when once we have found it a Church, by the Truth it holds out?

*Ans.* Because a Church, that hath been a True Church, may several ways decline from its State.

*Quest.*



*Quest. How then can it be said, The Gates of Hell shall not prevail against it ?*

*Ans.* That Prophetick Promise does not secure this or that Particular Church, but that there shall be a Seed of the Church in the World, with which the Covenant of God is Eternal: *My Word shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, or thy Seed's Seed, for ever.*

But it is yet further true, the True Seed, the Holy Seed, the Substance of the Church, can never utterly and finally fail in any Particular Member of it ; for if it could, it were too great a violation of our Saviour's Truth in that Declaration, *The Gates of Hell shall not prevail against his Church*, or force that Immortal retrograde into Mortality, even that most dreadful one of the Second Death, for which a Succession of others, and in the same Danger, is but a faint *Salvo*, though it go on so to the End of the World.

*Quest. Who are this True Church in every Age and Place ?*

*Ans.* They which are by True Saving Faith united to Christ the Son of God, the Rock of Eternity ; and being so founded upon him, are Pillars that never remove, and a Rest of Truth for ever, *having been taught, and learnt it, as it is in Jesus.*

*Quest. Who are the Professionary Church only ?*

*Ans.* They that though they may, as Artificial Pillars, give some Ornament to the House of God, and offer Truth, yet not being indeed united to the Foundation, are movable, and may go out of the House. They are such as *have not received the Truth in the Love and Obedience of it within themselves, and so may fall away from it : It cannot be said of them, as of the former, The Truth shall be with them for ever, having made its Edraioima, or Settlement in them.*

*Quest. How does the Professionary Church fall away in the Bulk and Body of its Professors, and Profession ?*

*Ans.*



*Ans.* The Office of the Church, being to Acquaint Truth, and only Truth, it may fail, either in abating the Fervours due to Truth, though nothing False or Foreign be admitted, or in receiving Falshood, or things of a baser Alloy, for Truth, and wasting those Fervours due only to Truth upon them. The one may be called a departing from the true State of a Church; the other, from the State of a True Church: and they usually meet one in another.

*Quest.* How does this come to pass?

*Ans.* From the Judgment of God upon the present sinful State, permitting things so to themselves, that in very few Instances it is, but that the Imperfections of Good Men, and the prevailing Corruptions of Professionary Christians, change the Holy, Lively Activities of the True State of a Church, into Lukewarmness and Formality, or by admitting Falshood, and impure Mixtures, into Doctrine, Worship, and Discipline, corrupt the State of the Church, so that it loses its Truth.

*Quest.* What becomes of the Professionary Church, when it loses the True State of a Church?

*Ans.* It is, as the Prophet expresses a Civil State, or a City that hath lost its Splendour; It becomes like a burnt Mountain, or extinguish'd Globe of Light: It retains the Form, but loses the Life and Vigour of a Church, like Ephesus, that lost its First Love; or Sardis, that had a Name to live, but was dead; or Laodicea, that was neither cold nor hot.

*Quest.* What becomes of it when it is corrupted, and loses its Truth?

*Ans.* It exchanges the Lively Oracles for Forms of Doctrine, and Lifeless Discourse, not of the High Spirit of Scripture: It debases pure Worship into Ceremonialness, Superstition, or Idolatry; and the Gospel Rule and Discipline it sells for a Worldly Politie; and the true Graces of Christianity, expressed in a Holy Conversation, for what is much beneath, or contrary. Sometimes it forsakes Truth

in some Fundamental Article, that it swells out from the Foundation, in a Breach, ready to fall: And there is one Instance of all these in the *Anti-Church*, which will deserve a greater Consideration.

*Quest. How does God deal with such Churches?*

*Ans.* Sometimes sweeps them with the *Beesom of Destruction*, taking away both the Candlestick and Place of it together, Alienes Both to them and their Religion thrusting them out of their whole Possession: Sometimes he suffers them to continue even for Ages, yet so that their Candlestick is moved out of its due stately Positure, hardly appearing like a Candlestick, and that by the Indignation of God.

*Quest. In these Cases how does it fare with the True Holy Seed, the Substantial Church?*

*Ans.* God chastens them to Repentance, Self-purification, and greater Zeal, in that Case of the Churches losing its Brightness and Vigour, that they may recover their first State and Work, and sets them on work to retrieve Truth lost, in that other Case of the Churches Defection.

*Quest. How is it with them, when the very Place and Candlestick are taken away?*

*Ans.* They are either first removed into the higher State of the Church in Heaven, or driven before into other Parts of the World, by Persecution; or the violence of the Judgment makes no distinction, but carries them Captive with the rest, though in different Baskets, as the Prophet *Jeremy* represents.

*Quest. How do they survive in the time of the displac'd and dejected Candlestick?*

*Ans.* They are either called out to a Zealous Appearance and Suffering for Truth, or sometimes retired into Corners, like the Seven thousand in *Israel*, or the Church in the Wilderness, that they cannot appear like a Church, offering those Publick Notices of Divine Truth a Church is designed for.

*Quest.*

*Quest. How is a Visible Profession lost from Particular Persons?*

*Ans.* It is too often thrown up by Apostasie or Profaneness, or dwindled into a very Spiritless Form; but very often a Profession without the Power being not inconsistent with the working of Iniquity, it may pass out of this World like a Lamp burning: but being found to burn only in a small Temporary Light, without Oyl in the Vessel, a Plenitude of Grace in the Heart, shutting out every Lust, it becomes a Lamp put out in utter Darkness.

*Quest. What is to be inferred from all this?*

*Ans.* That there is no Trust but in the Lord himself, the Truth it self, by which at all times the Church, that is indeed the *Pillar and Ground of Truth*, and wherein it is so, will be known to us; and in uniting to Truth, we are united to That.

*Quest. There remains one thing yet to be understood in the Description of the Church, which is, its Power of Governing, even as it is Governed by the Word of God: Under what Notions, I beseech you, is that Government expressed in Scripture?*

*Ans.* That Power is by our Saviour represented under the Metaphor of *Keys*; and the Use of those Keys, in *opening and shutting*, or in *Binding and Losing*.

*Quest. What is the meaning hereof?*

*Ans.* The meaning is plainly this; When the Church of Christ hath by the *Key of Knowledge* inquir'd into all the Divine and Heavenly Doctrine of the Gospel and Word of God, it hath in and according to that Word, and only so, a Power of Application of that Doctrine to Particular Cases, binding Men under the Sense of Guilt, and fear of Damnation, in such or such Sins, and an impenitent Continuance in them; or of Absolving, and assuring Men of the Divine Favour and Acceptance, in a holy course of

of Life, and Obedience to God, and of Pardon upon Repentance, after Falls into Sin, and Disobedience; and so of Declaring and Pronouncing upon Men, as to their present State in the Church, by Excommunication, or Absolution; all these are the Power of *Binding and Loosing*; according to what our Saviour speaks in parallel Words, *Whose Sins you remit, they are remitted; whose Sins you retain, they are retained*; meaning still according to his Word, the Pole-Star by which they are to direct all their Motions, who claim any such Power: For, only where it is declared according to the Word, is it, that *what is bound on Earth, is also bound in Heaven; and what is loosed on Earth, is loosed in Heaven*; there being an Invariable Agreement between what is Published from Heaven, in the Word of God, concerning the State and Actions of Men on Earth, and the Transactions in Heaven, in relation to them. He then that pronounces agreeably with that word, pronounces as Heaven does and will pronounce; Heaven binds what he binds, and looses what he looses, because he speaks the Voice of Heaven in both Cases.

But that there should be any Binding or Loosing, except in the Power of this Word, and according to it, in its Verue, in its Truth, nothing can be more contrary to the Ends, to the Glory, to the Sovereignty of Christ. To bind any single Christian by Excommunication, and not according to this Word, is, as much a *Brutum Fulmen*, a Thunder to no purpose, a *causeless Curse, that shall not come*, as for the Pope to Excommunicate whole Protestant Churches.

Quest. *What is a Particular Church?*

Ans. It is the Catholick Church in a Neighbourhood, or number of Christians Communicating one with another ordinarily: even as the whole Catholick Church, would, if it were possible, Communicate with it self, in the Ordinances, and Worship of Christ, exactly according to the Rules of his Word; wherein this is the distinguishing Character



of the True Church, that its *Communion* is not with it self primarily, but its *Communion* is so with it self, as to be with the Father, and his Son Jesus Christ principally, as the Fountain-Head, Center and Rule of the *Communion*, and therein it holds out, and invites to its *Communion*.

## C A P. X.

*Of the Officers appointed by Christ in his Church.*

**Quest.** *C*an there be either an Orderly, or an Effectual Attuation of the Truth, by the Church as a Congregation, without distinct and separate Offices and Officers that may attend continually on this very thing?

**Ans.** It is imposible; for, an Assembly without Order, would cease to be an Assembly, and fall into a Confusion, or Rude Multitude. All Wise and Prudent Assemblies have always had Elders to preside over them; and our Lord hath ordained such to moderate throughout his Congregation or Church, to conduct all the Publick Services of Religion: For all things therein are actually administred by the Ministers of Christ, the Noblest Organical Parts of the Church, like those Senses that attend upon the Understanding most immediately; Seeing Eyes, and Hearing Ears; so these upon the Word of Christ. And that they may be most fitted, ingaged, and provoked hereunto, they are, even according to the very Laws of Nature, separated to their Offices, and unto all Preparations for them, by Reading and Meditation, as to their Proper Calling and Business of Life, seeing they do not pretend to Immediate and Extraordinary Inablements, or Excitations to their Service.

**Quest.** *What Titles or Characters does the New Testament place upon these Officers?*

**Ans.** Those that we have especial Respect to (for in the Deacons, if strictly taken, we are less concerned) receive  
Denominations



Denominations either from their Work and Service, or from that Honour and Estimation due to the Faithful Discharge of such a Service. From their Work they are styled *Apostles, Evangelists, Pastors, Teachers, Ministers, Servants of God and Christ*, and in a just sense, of the Church also. From the Estimation and Honour due to the Discharge of their Work, and the Authority it ought to carry in the Hearts and Consciences of Christians, they are styled *Bishops, Elders, Rulers, Guides, and Examples*, as also, *Embassadors*: And the Work and the Honour do so enclose one another, that they ought not to be separated, and are in their Institution the Measure one of another, extending both to Obedience, and Support of them in their Work; and the Titles are so prepared by the Wisdom of the Holy Ghost, that they ought not to be changed for any other, nor the Scripture Language herein to be altered, for any Words not importing the same proper Sense.

*Quest. How shall the True Ministers of Christ be known, that there may be that Obedience and Submission paid to them that is commanded?*

*Ans.* There can be no other Means to discern them, but by the Word of Righteousness, of which all True Ministers are the Ministers; on account of which alone, Obedience and Submission to them is due: Their bringing that Word in its own Life, Evidence, and Power, is their best Commission.

*Quest. But how are they most orderly enstall'd into so high a Position?*

*Ans.* Christ as the Head of the Church, hath ascended up on high, and given gifts to Men, and as the Lord of the Harvest takes it upon him, as his Supreme Care, to thrust forth Labourers into his Harvest. The several Congregations of Christians, observing Ministerial Abilities, and Meekness to Teach, call out to such to help them; and herein, in the Cessation of Extraordinary Gifts, the Schools of Learning and Religious Education, like the Schools of the Pro-

phers, do best prepare; and the Judgment of those that have been Pastors and Teachers before them, does most orderly recommend to Choice and Acceptance, in the great Service, such as are *Scribes, instructed to the Kingdom of Heaven*, and commits to them the Charge of Teaching others. For in this, as in all other Acts, the Elders of the Church are to preside, with due Respect to the Congregation.

*Quest. Is the Lord Christ pleased then to act generally by the Elders and Officers of the Church?*

*Ans.* Generally and ordinarily he does so; the Officers are therefore more particularly entrusted by Christ with the Keys, even as the Church in general is. Thus eminently, by the Ministry of the Apostles, our Lord founded his Church, and so edifies and builds it up in Ages; by Pastors and Teachers; and when great Defections have prevailed upon it, summons it to Reformation, by some rais'd up among those Officers, and whom he sends out, as such, to reform and recover his Church. Yet still all this Power is in and according to his Word, and no other; and so, that in all things, as much as may be, the Knowledge, Judgment and Approbation of the Church is to be joyn'd in all the Officers do, as having their Interest in the Keys also; because they have their Interest in the Word of God, in the Understanding, Opening and Applying of which to Particular Cases, the whole Power of the Keys rests. The Apostles, Elders, and the Brethren, or whole Church, were together pleased, and together joyn'd in that Famous Conciliary Epistle, *Acts 15. 22.*

*Quest. I desire your more full Explanation of the Publick Offices of the Christian Church, and the Power accompanying it?*

*Ans.* I will very willingly do as you desire, and begin with the Apostles.

*Quest. Wherein stood their Power?*

*Ans.* It stood in their Preaching, Acting, Directing, Governing, by that Immediate and Infallible Assistance of the

the Divine Spirit, by which they writ and sealed Scripture, and by which they were so guarded every way, that they could turn neither to the Right Hand nor to the left, in any thing wherein they exercised this Power.

*Quest. How was this Power justified?*

*Ans.* By the Divineness, substantial Goodness, and Reasonableness of all their Prescriptions, propos'd in all the Methods of Rational Discourse, and manifestation of themselves in Mens Consciences, witness'd to by the Holy Spirit, and authoris'd by a Power of Miracles, generally of Beneficence, or doing good; and in some, but sparing Instances, of infliction of Bodily Pains, or Death.

*Quest. Did the Apostles never err in their Administration?*

*Ans.* Whenever that Infallible Guidance was not present to them, they might err, as was before observed in the Apostle Peter's Miscarriage, which no doubt was recorded to shew their Power was not in themselves, but in the Divine Spirit acting by them; that none in After-ages, might pretend to dictate as their Successors, having not their Power, and yet requiring Obedience, as if they had it; whereas even the Apostles themselves might err, and so lose their Power, if never so little deserted by the Holy Spirit: And therefore what they consign'd over to After-ages, was winnowed from every thing Humane and Fallible, that both Officers and People might know the one Common Rule, by which one is to Govern, the other, in the Application of it, is to be Governed.

*Quest. Who were next to the Apostles in this Office and Power?*

*Ans.* Evangelists, such as were Timothy and Titus, who having a Portion of the Apostolick Work, to plant and settle Churches; and Ordinary Officers in them, had also a Portion of their Power to enable them to it, it being absolutely necessary there should be such, till the General Rule was fully settled and fixed.

*Quest. Were not the Apostles and Evangelists above Ordinary Pastors and Teachers?*

*Ans.*

*Ans.* They were, in this great Point of Difference, that they had the Word of God by Immediate and Infallible Revelation committed to them, to commit the same to others, by direction from the same Spirit, who gave them Discerning to whom to entrust it, till all things relating to the Kingdom of God in the Church were sealed in the Canon of the *New Testament*; else they owned themselves *Compresbyters*, as the Apostle *Peter* styles himself, *A Presbyter with Presbyters*.

*Quest.* From all that hath been spoken, we are to conclude, That the whole Power in the Church, and in all things pertaining to Religion, is retained in the Word of God.

*Ans.* It is so: For Christ in his Word is the only King and Lawgiver of his Church, which *Glory* he will not give to another: Whatever Power can be supposed resident in the whole Church together, is no other than in that Word of Truth publickly offered by it. The Apostles Power was only the presence of that Word to them, by the Immediate Revelation, and infallible Guidance of the Holy Spirit, for the Preaching it throughout the World, and thereby founding the Christian Church: Such was the ordinary Power of any extraordinary Ministers under them. The and constant Rulership of the Elders of the Church remains unmoveably in the Word, which it is their Office to speak.

*Quest.* Are not those we distinguishingly call Bishops, Successors to the Apostles, in that Preeminency they had over other Pastors and Elders?

*Ans.* That Successors to the preeminency of the Apostles may be well established, Three things are necessary,

1. That there be found, and produced Distinct Commands given in Scripture to the Inferior Ministers of the *New Testament*, to obey Superior Ministers, or Bishops; Commands to Christians to obey Inferior Ministers, or Ordinary Presbyters, as Inferior Ministers, with respect to Superior Ministers, and those Superior Ministers, as Superiors.



riors. We must find the *Apostle* distinguishing, ordinary *Presbyters*, as *Inferior Ministers*; with respect to *Superior Ministers*; and those *Superior Ministers*, as *Superiors*; as we find him distinguishing Civil Magistrates into the *King*, as *Supreme*; and *Governors*, as those that are sent by him.

2. Seeing it is very clear, and apparent, there is nothing more distant from the Design of the Gospel, than to Constitute any thing for the sake of making a great Figure, without as great an Use, or End; and that Christ hath not given Power to his Rulers to Command the very least thing, but as Commanded by himself first, for then they would be *Lords*, which he plainly declares against, and absolutely denies to them, and that what they do as Commanded by him, they should do so in Duty and Service to the Supreme Lord, and Subordinately to his Church, as not to be called, or esteem'd *Benefactors* for their Services; so that it must be evident, what their Superior Service is; it must be plainly expressed in the Word of God, and there at least so determinately set down, as to be deduced with greatest clearness to the Understanding and Conscience of Christians, and distinguishingly from the Service of other Subordinate Rulers appointed by Christ, that so it may be waited for, and received according to his Ordinance with Faith and Obedience.

3. Seeing Christ appoints none to an Eminency of Service, without a suitable Eminency of Abilities; as is plain in the *Apostles*, and *Evangelists*; it is therefore reasonable to expect some extraordinary promises of the presence of Christ to those Superior Ministers, to assist them in the Conduct of their Superiority, wherein they might, above any other Ministers of the Gospel, Visibly and Experimentally make some approaches to the Eminent Assurances the *Apostles* and *Evangelists* had in the time of their Ministry, and that they have continued, and succeeded in their High Function in the Church of Christ,



so, that the History of the Real, Substantial Services of Bishops to Christianity, hath come near to the Acts of Apostles, and as much excelled that of Common Presbyters, as the Order it self is supposed to do: Now without these three self evident, concurrent marks of Superiority, secret invisible Characters are of no Signification.

Quest. How then is such a Succession of Bishops, in a Superiority over Presbyters, so uncontrovertably deduced from Antiquity?

Ans. Besides all other Coincident Accounts, there is this to be given. After the Apostles, there was but a Gradual Cessation of Apostolick Men, Men of Eminent Graces and Extraordinary Gifts, though not of the Infallible Guidance of the Divine Spirit for the Revelation of the Gospel, or the writing of Scripture; yet of more immediate Divine Assistances, in resemblance of *Timothy* and *Titus*, for the Confirmation of the Churches planted by the Apostles, Supervisal over them, and Care for them; and also for the further propagation of Christianity, which being but newly set out, had not arrived many places, where it was to come, and so needed some more than ordinary Assistances: Even as Miracles did not immediately Cease, no more did these Personages extraordinary in their Endowments: Such as these were worthily in a Degree of Superiority over those that had not the same miraculous Inablements, nor Knowledge as yet in Christianity. Afterwards such Manifestations of the Divine Presence by Degrees retiring, and Christianity having fixed it self where it was then to go, and the Churches settled, the best accounts of the continuing Distinction between those that were upon the same level, in regard of their Gifts and Graces were but Humane Prudence and Order, which oblige no Man's Conscience beyond the valueableness of the Reasons of that Prudence and Order: Except undeniable Holiness, Industry, and Improved Understanding recommend any Person to such Eminency. For Eminency, and being Taller than others in those Qualifications, will make any Person a Bishop, in the true sense of one, whether so ordained or not; and cannot make him that is a Dwarf in these, truly a Bishop; however for Orders sake he may stand in the place of that figure.

He that excels in his Knowledge of, Obedience to, Zeal for, and Authority in the Word of God, seeing that Word conveys all this kind of Power from it self, must needs have more of that kind of Power so conveyed than others; for the more purely this Word is understood and Preached, the more Power goes out of it, and along with those that display it, and so they become Pastors of a higher Character, whether of a higher Order, or not.

## C A P. XI.

*Of every Man's Obligation to be wise for himself to Salvation.*

**Quest.** *A*ccording to all the precedent Accounts of the Church, it seems not only reasonable, but ~~most~~ necessary, every Man should be wise for himself unto Salvation?

*Answ.* It is certainly so: for every Man is to be determin'd by the Word of God to the True Religion; to which purpose, he is to apply his Mind to search for true Wisdom, as for Silver, and to seek for it, as for hidden Treasure.

**Quest.** *How should Men of so great Disadvantages to such High Things be enabled to Judge?*

*Answ.* Wisdom assumes most justly to it self to be of so high Value, that every Man should think it worth his while, to Labour, and Travel herein; and to them that do so, it hath promised the most certain Success, even the pouring out its Spirit to them, and that they shall understand the Fear of the Lord, and find the Knowledge of God: The Things of greatest moment are not of such difficulty, but that they are attainable in the use of Right Means, under so great Promises.

**Quest.** *What are those Right Means?*

*Answ.* Bowing down our Ears to the Words of the Wise; that is, of those that by Inspiration from God have been Wise, and written their Wisdom for Future Ages; and by applying our Hearts to Divine Knowledge, upon which they come to be inlay'd within us, and to be

fitted to our Lips, to be agreeable and well matched to our Discourse, and not like a Parable in a Fools Mouth.

Quest. *But are not these things spoken, and written to the Learned and Elders of the Church, that they might know for the People, and the People put their trust in them?*

Answ. No: They are written to thee, even to thee; that is, to every one, that they might have their Trust only in God; that is, find the Rock of Divine Veracity, and Infalibility, and have no need to trust in Men, but to know the certainty of the Words of Truth, and be able to answer the Words of Truth, either to those that advise with them, as Friends, or challenge them, as Enemies.

Quest. *If this was the sense of the Old Testament, it is undoubtedly much more so of the New?*

Answ. It must needs be so, as a higher, and more Intellectual State of the Church, as much freer, and clearer in its Notions of Truth: The Apostles Discourse *Christians*, as *no Christians*, if they are not able to Judge, as *Wise Men*, what they say: If they are not *Men in understanding*, if they attain not to the state of Teachers, by skill in the Word of Righteousness, and have senses exercised to discern, by an Intellectual and Spiritual Gust, *Things Good and Evil*; if they cannot give an Apology, or Defence of the *Hope that is in them*, that is, of their *Christianity*, to every one that asks them a Rational Account of it.

Quest. *But in things of Perplexity, and Doubt, are not Christians bound to submit to the Judgments of their Teachers?*

Answ. If they can receive and digest their Reason, and take in the Light they judge by, so as to make it their own; else if they cannot find their Reasons, nor acquit themselves from doubt, they must suspend. For a Christian is Commanded by his Lord, to call no Man upon Earth Master, or Father.

Quest. *What is the meaning of that?*

Answ.

*Ans.* It is this very Thing, that we should receive nothing as Doctrine, or Indisputable Truth, or Precept, upon any Man's Word, that does not offer such Reason and Authority from God, and his Word, that we our selves see Reason, not to receive it as the Word of Man, but of God.

*Quest.* But is it not said, that they that have the Rule over us, watch for our Souls, as they that must give an Account for the same? If we are not to believe them, and surrender our Judgment to theirs, how can they give an Account?

*Ans.* They that Rule over us, watch for our Souls, and must give an Account, as *Ezekiel's* Prophets and Watchmen, by giving Warning, laying Truth before us, offering the sincere Word of God in all Cases; the success of which upon Souls Converted and Saved is their Crown and Glory; and their unsuccess looks like a sorrow, to see those Souls lost, for whom they laboured in vain, and spent their strength upon them for nought; yet so, that if they have been faithful, though without success, their reward is with the Lord, and their Work with God: But notwithstanding this, every Man is so to account for his own Soul, that the very success is not a Blind Obedience to Rulers, but as is said, a Receiving the Word, *not as the Word of Men, but as it is indeed the Word of God*: And if these Watchmen neglect their Duty, or Seduce instead of Teaching, Men are to apply to better Means afforded by God; and if they do not, they still die in their Iniquity, and, following their Blind Leaders, fall into the Pit; which is an unanswerable Argument, that we may trust in no Man, but in God only: For if an implicit Faith could be a saving Faith, it should save those that followed such Guides, though they themselves were justly Condemned in not discharging their Trust.

*Quest.* But were not the Apostles, and Prophets, to be Truſted at a higher rate than thus?

*Anſw.* No: There were ſuch evident Marks of Divine Doctrine always given by God, to thoſe that deſired to Know, Love, and Obey him, that even the very Prophets and Apoſtles were not to be received without them, nor to be believed but according to them, nay, to be plainly Anathematiz'd, if they varied from it: Chriſtians were therefore, to judge, to try the Spirits, to ſearch the Scriptures, whether the things ſpoken were ſo; to have recourſe to undoubted Principles of Truth, that were as ſtandards to all that came after, beſides the Unction from the Holy One, whereby they were enabled to know all things neceſſary to Salvation.

*Quest.* But is not all Humane Teaching, and Inſtruction, hereby taken away; and what becomes of the Miniſtry, the Eldership of the Church, and their Rule?

*Anſw.* They are all hereby Eſtabliſhed; for they are the Ordination of God to this very purpoſe, to make Men ſee, to bring them Light, to clear things to them; that by the awakening their Judgments, the ſummoning and collecting their Principles; they may ſee with their own Eyes the ways of God and Religion; the Holy Spirit graciouſly adjoyning it ſelf to their Miniſtry: They have no Dominion over their Faith, but are helpers of thier Joy; that is, they facilitate, and make pleaſant the knowledge and aſſurances of Religion; and they Rule, by Exhorting, Admoniſhing, Rebuking, Comforting, and even Commanding in the Evidences of Divine Authority, on Account of which they are to be obey'd, and highly eſteemed for their Works ſake.

Notwithſtanding all this, no Man is excluded from his own Office to himſelf; for every particular Chriſtian is in ſome Senſe a Congregation, and Preacher to himſelf, as Solomon; his Conſcience hath the Keys, binds, and looſes within



within it self; nay, Christians are not excluded from Rule in the Church; when they have the Word of God on their side, they may plead and reason with their Mother, *Hof. 2. 2.* When they have more understanding than their Teachers, or the Rulers Rule not according to the Word of God, they that speak according to the Law, and the Testimony, even Rule their Rulers, and prove the more noble Organs of the Church; when those that should Rule it, are as the Idols Eyes that see not, Ears that hear not; or as the Idol Shepherd; a Blast is upon their Right hand, and Right-eye, that their Arm is clean dried up, and their Eye utterly darkened; the most naked unfurnished Christian with outward Accomplishments, that yet knows the Word of God, is among the Prophets in such a time of necessity.

## C A P. XII.

### *Of Schism and Scandal.*

**Quest.** *From the precedent Discourse of the Church, I conceive, the truest Notion of Schism may be deduced: I desire you therefore to Explain what the true Nature of Schism is?*

**Ans.** The Question concerning the Nature of Schism, follows very pertinently upon the right settlement of the Nature of the Church; now the whole Being of the Church consisting in its Union to God and Christ in Love, according to the Truth of his Word, and that it receives all its Members into Union with it self, by their being first united, as it self is. Schism, which is Division, must needs, in its strictest and most formal Notion, be a  
Division

Division from that Truth, wherein the whole Church is one, and so from the Love consequent upon such an Union.

*Quest. What is that Truth of the Word of God, in which the Church is One?*

*Ans.* The Truth of the Doctrine of God, or the Unity of the Faith of the Son of God in things to be believed; and the Truth of his Law and Commands in things to be done.

*Quest. How is the Love of the Church United in these?*

*Ans.* It is a Love in the Truth; and hereby we know we Love the Brethren, when we Love God, and keep his Commandments, *John Epist. 2.* No Love, how great soever, is Christian-love; nor Union, how close soever, Christian-union, if it be not in the Truth, and Commandments of God: From whence it necessarily follows, the Schism, that is a Schism from the Church, must be a Disunion from the Faith of the Scriptures, and the Love springing from that Faith; and there is no danger of any other Schism from the Church, as it is a Church.

*Quest. How does Schism differ from Heresie?*

*Ans.* Heresie in the highest Sense, and worst Sense of it, is a Disunion from Truth in some Fundamental and Grand Concernment of Religion, either in the Doctrine, or Commands of God, so that a Man is subverted, and sinneth, and must needs be Condemned of a Separation from the Assembly of Truth, both by himself, and the Thing it self; and that both as to Faith, and Christian-love, he is so separated. Schism is a Disunion in some less momentous parts of this Truth, under an apprehension of a greater moment, than there is indeed in the Causes of such a Disunion, and a proportionable abatement of Christian Love arising from it.

All Heresie therefore includes Schism, but all Schism does not rise up to Heresie.

*Quest.*

*Quest. Are these the Scripture Notions of Schism, and Heresy, according to its use of those Words?*

*Ans.* They are most agreeable with the Sense of it, but the words were not so set, solemn, and formal in Scripture, as afterwards in Ecclesiastick Writers; for *Dichotomies*, or Division into two or more Parties, and Contentions, are by the Apostle used to the same Sense as Schism; and Heresie sometimes signifies no more than a Sect or Division, though that is remarkably used in its worst Sense by both the Apostles *Paul* and *Peter*.

*Quest. Is every different Apprehension, and Practice ensuing upon it, though distant from Truth, immediately to be Condemned of Schism?*

*Ans.* By no means; if it be a Modest and Humble Distrust and Suspension concerning the Truth, and Command of God, in some things of smaller moment, and doubtful; yea though it comes to a positive Determination, so far as a Man's judgment, and yet erroneous, can at the present discern, it cannot be branded as Schism, if there be no stress laid upon the Thing beyond its desert, if the Union in the greatest and clearest Truths and Commands remains firm, and the Love due to such an Union with the Church of God, be sincere and fervent; yea even Dissent in greater points thus qualified, and free from ill practice, hath not been rigidly censur'd for Heresie.

*Quest. Is there no danger then of running into Schism, if there be an Union with Truth?*

*Ans.* In this Sense only; when the weakness or misapprehension of others are rated against them beyond their Merit, and without regard to the greater Truths they agree in, and the Love due to them, upon Union in those greater Truths is withdrawn, or the Spirit of meekness in endeavouring to restore the Erring Christian denied. This may be justly esteem'd like Schism, as it recedes from the just value of Great Truths, and from the  
Charity

Charity of Christians upon Union in them ; but no Man is to espouse any Mans Errors, or to receive even Truth by an implicit Faith, for fear of Schism ; in things that carry not a broad Evidence of Divine Truth, there is great scope for Modest Suspensions, and even Differents, without Imputation of Schism ; for Truths of magnitude either in Doctrine, Worship, Practice, or Discipline, are too bright to be refused by sincere and honest Minds, after due admonition.

Quest. *Wherein lies then the great Evil of Schism ?*

Ans<sup>r</sup>. That Schism, and the Evil of it, may better be understood, I will set before you the several Instances of Schism in Scripture, and the Evils noted by the Apostle in each of them.

1. The first sort of Schism, is the Disunion in the sincere Doctrine of the Gospel, and bringing in upon it the necessity of the Judaique Rites to concur with it : This the Apostle to the *Romans*, *Rom.* 16. 17. calls making Divisions, or Parties, beside, or contrary to the Doctrine received : The great Evil of this adding to the Word of God, is, that it lays Scandals before Men, and draws them into this great mischief, that instead of the pure nourishment of Divine Truth, all runs into this over-beloved Sentiment, and so deprives the Soul of the true and vigorous Spirits of Truth ; and also the Service due to True Christianity is drain'd away, and consumed upon this private Opinion, which is indeed the mischief of all Fallhood in Religion, and Devotion in Things not appointed by God, who only can prescribe what is truly fitted to our Good, and bless it with suitable Effect : Miscarriage from Divine Truth is always found in Schism, with this mischievous Consequence, that it deceives the Soul with a Cloud and Wind, instead of Truth and solid Good.

2. A Second kind of Schism the Apostle Notes, *1 Cor.* 11. 19, 20. was the Disorder in Divine Worship, in that great

great Ordinance of the Lords Supper, wherein they that were reprov'd were necessitated to withdraw, and to stand apart for the manifesting themselves in the purity of that Worship and Service, for the very honor of it. The great Evil of this Schism is, that it brings in a necessity of divided Parties in Publick Religion, and the Duties of it, seeing good Men must separate from such Corruptions, and stand at a Distance from them, on Account of which Religion it self is dishonoured, as if it were a Jumble of Sects, and gave an uncertain sound; and further than that, is charged, as if it were but a Sect it self, because it stands by it self: Thus Christianity was called, *This Sect*, and the *Sect of the Nazarenes*: Idolatry damns the True Worship of God, as a Heresie from it self, and the False Church charges the truly Publick-Assembly with Schism, and a Private Religion.

3. Another Degree of Schism the Apostle taxes in the *Corinthians*, 1 *Cor.* 1. 11. c. 4. 3. was, that this one intire Profession of Christianity in the one Universal Church of Christ, they thought, ought to be shred into little Fraternities, under the Names of some prime Minister of Christianity, or even under the Name of Christ himself, as an ordinary Master of a Party, except we will understand, that, Those Approved, who stood firm in Christ alone, were manifested, and stood alone, by being at a distance from the Schism of others, and so appeared, as was said before, like a Schism themselves. Thus vain Philosophy parcell'd out it self under its great Masters. The great Evil of this, is, that it raises Feuds, Contentions, and Factions, as if this one Integral Christianity could have distinct Interests, and some ingross one Interest, others another: Whereas the Apostle thus reduces this Schism; all Ministers, saith he, with all their Gifts, Graces, and Functions, are the whole Churches, without any cantoning, other than, that Order and Conveniency requires the more constant



constant administration of Religion, in certain Congregations with their Elders. *Cephas*, the Apostle of the Circumcision, was the *Corinthians*, though Gentiles, as well as the Apostle of the *Gentiles*, *Paul himself*; and not only the Churches Ministers, but the whole World, and the Cargo of Light and Truth in it, are the Churches. Every Truth, every Ordinance, every Minister, whether of Truth Natural, or Revealed Religion, with all the happy Effects of them, are all the Donation of Christ to the Catholick Church, whose the Catholick Church is, and no Ministers whatever; and Christ is Gods, who is the Foundation, Center, and Supream Head of this Unity, and Union.

4. The last Instance of Schism (I find in Holy Scripture) is intimated to us, under that curious Parable, 1 Cor. 12. 12. of the Wise and Excellent Temperament betwixt the several Members of the same Body, set in different Degrees of Dignity; *the less comely parts have more abundant Comeliness, and those that we think to be less Honourable, on these we bestow more abundant Honour, that there should be no Schism in the Body, but that the Members should have the same care one for another*; under this Elegant Shade the Apostle teaches, that a neglect, and a contemptuous over-looking the Rights and Interest of the lower and less Honourable Members in the Church, incurs the guilt of Schism, as arguing the want of that Compassion, and Feellingness, that springs from the head of the Church, down through the higher, to the meanest of his Members; *for no Man ever hated his own Flesh, even the meanest, and lowest part of it, but nourishes, and cherishes it, even as the Lord the Church*. They therefore, that carry the greatest Grace, and Honour in the Church, should invest the least comely Members with more abundant Honour and Comeliness, in the most humble Christian Condescensions, and kindest Treatment, covering all their defects, in Imitation of  
God,

God, who hath given most abundant Honour to that part which lacked, and being more tenderly careful of deferring to them the utmost God hath allowed them; On the other side the groundless, and unreasonable Repining and Discontent of those Inferior Members, that they are not the most noble parts, is Schismatical also; not feeling the Glory of those more excellent Members, as their own Glory, with delight and complacency, even till it rises up to the Glory of the Head Christ, and God. To be perfectly united therefore in the same Judgment and Mind, and to speak the same thing God hath spoken in his Word, and herein to Love one another; to observe the same pattern of Worship given by God himself; to look upon our selves, as only Christs, and all Ministers to be the whole Churches, given it by Christ alike, so far as God gives us opportunity to enjoy them; to rejoyce in the Honour of the highest Members, and to Honour more abundantly the meanest, as being all the Body of Christ, and so tempered by him; and wherein we cannot in this State of the Church come up to the exactness of these things, yet to perform thus in the greatest instances of each of them, and in the smaller to tolerate, and forgive one another, these are our security, and certain preservation from Schism.

*Quest. Is there not another sort of Schism yet to be spoken of?*

*Ans. No other that I can find spoken of by the Scripture.*

*Quest. Is it not Schism, when the Church, or that part of it, wherewith we are conversant, prescribes Indifferences, to make orderly and decent the Worship of God, and any Christians separate themselves into particular Assemblies, to Pray, to Hear, and Speak the Word of God, to Administer Sacraments, that they may be free from such prescriptions? For this is setting up an Altar against an Altar, and*

*one Part of the Church against another, what can it then be, but most notorious Schism, and so esteemed in all Antiquity?*

*Answ.* I know not whether it is at all Schism: I am sure, if things were rightly managed, 't were the least Guilty kind; for there being an Union, as is supposed, in all things that are Commanded by God and Christ, if there be that Value and Love for one another in those things wherein they unite and agree; a desire of Interest in, and benefit by one anothers Prayers, and a Joy in the Gifts, Graces, and Spiritual Abilities one of another, a care mutually to impart, and receive the benefit of them, as far as may be; such an Union in things Commanded by God, shall over-rule the little distances in indifferences, and no more divide, than Worshipping God in different Congregations, by reason of Distance of place; or the Church of God using differing Circumstances of Worship in different Countreys and Places.

*Quest.* But what, if besides these meer and simple Dislocations of themselves, and use or non-use of these Indifferences, there be Anger, Strife, Emulation, Bitter Zeal in one against another, as is generally and usually seen, do not these fowre Passions beget Schism?

*Answ.* Wherever these are found, they must needs amount to that kind of Schism; That Christians do not love Christians in the Truth, and in keeping the Commandments of God: Since it is supposed, that each part are united in the Fundamentals of Faith, and Divine Commands, upon which ought to flow, from the Love every sincere Christian hath to God and Christ in these, love to one another also. For Faith worketh, or is effectual by Love; and this is Love, that we keep his Commands: This Love therefore must needs to all united in these mighty things, wherein True Christians are united, surmount the disaffection that arises in the  
Disunion

Disunion about Tything, Mite, or Cummin; or else we must value our Confidence in small things, or our Doubts about them, above the clear and undoubted Truths and Commands of God, which must indeed needs be Schismatical in both parts, or on whatever part it be found.

Quest. But seeing these Contentions are so hard to be avoided in the midst of different Judgments, and especially divers Practices of Christians, and in so distinct Congregations, and that in the Eye of one another; and further, that the Assemblies of Christians together ought to be as Universal, Numerous, or at least as Free, and Mutual, as is possible in regard of nearness of place one to another, for that it is most for the Honour of Christianity they should be so, and most advantageous to the imparting Spiritual Gifts and Graces between all the Pastors, and People; seeing all this is so undeniable, how can separation from the Assembly of one another, do less than carry the guilt of Schism?

Ans. There can be no Schism in keeping close to the Doctrine and Commands of Christ, without adding or diminishing; turning to the Right hand or to the Left; for therein, as hath been often said, is the Bond of the Churches Union, therein alone is the Church a Church; and the Peace lies infolded in the Truth; the more than the Considerations forenamed are pressed, (and they deserve very earnestly to be pressed,) the more absolutely necessary it is to stay in the Doctrine of God, and the Commands of Christ, or (which are as truly the Commands of God) the Dictates of Nature. Nay, it is better to allow Men a Suspension of their assent to some Truths, and of their Compliance with some Commands, that are but upon the outward skirts, and marches of Christianity, and so not so evidently revealed; than rush them upon a precipitate belief of a blind obedience; the plainest things, (and those are always the most necessary) being the safest to pitch Christian Communion severely upon.



*Quest.* But may it not be reasonably supposed, that according to the Constitution of Church Governours by Christ, they have a Power in things neither Commanded nor Forbidden by God, to interpose their Authority, and to determine them this way, or that way; and that Obedience cannot be refused without Schism?

*Ans.* There are very great Reasons against any such Supposal.

1. The Apostles, the Highest Authority under Christ, as will be easily acknowledg'd, had Commission only to teach the Observation of things Commanded them by the Lord himself.

2. There is a constant Disclaimer in the Gospel of any Despotick, or Lord-like Power in Church-Rulers; Christ expressly Compares the Power he gave with Civil Powers, and Resolves, *it shall not be so among his Disciples, as was among them*: He saies, the Chief among them shall be Ministers, and Servants, delivering the Will of their Lord, and not Lords themselves; they must have no Will of their own to promulge: They profess they *Preach Jesus the Lord*, and themselves *Servants for Jesus sake*; Servants of those they Preach to, as they Minister to them the Divine Will; not Lords over Gods Heritage, but ensamples of the Flock; Embassadors, delivering only the Messages of their Master, and beseeching Men: But if the whole scope of Indifferent Things were given them for a Dominion, how great would it be?

3. These Circumstances in Religion may grow so bulky, and cumbersome, and make such a Medley in it, that no one would know what Religion it self is.

4. The Free Votes and Suffrages of Christians in all things they receive, as most convenient and convenient, is that more abundant Honour God hath given to the meanest Members of his Church: Thus the whole Affair in that Council, *Acts XI.* was managed by not only the Apostles, the



the Elders, but the Brethren also; each according to their Station, and Situation in the Body the Church: For that there may be no Despotique Power; what is Commanded by Christ, must be so represented, that the Evidences it is so Commanded, must be duly Represented, and the Divine Authority sufficiently remonstrated; what is of Advice, and Conveniency, must be carried by free Suffrage, and Consent.

*Quest. But still the Church being a Society, and the best of Societies, it must be Subject to the Laws of Nature concerning Society; and what is carried by the Votes of People, being always subject to Turbulency, and Confusion; have we not great Assurance, seeing Christ reversed nothing Natural but confirmed it; that there are many things not written in Scripture, but left to their necessity and expediency according to Natures Laws, and so what is nearest to Monarchick, being farthest from Confusion, the Rulers of the Church, and among them the Bishops, ought to determine all things neither Commanded nor Forbidden by God?*

*Ans.* There is in the Church the perfect and absolute Monarchy of Christ in his Word, and besides this, there is no other, nor can the Laws of Nature dictate any other; there is one Lawgiver, who is able to save, or destroy, and there need not any more Masters, for more would certainly breed Confusion; whatever therefore is clearly according to the Word of God, or to be made out to be so, whatever is the evident Dictate of Nature, as distinction of Sexes, 1 Cor. 11. 3. in their publick appearance in Religious Assemblies; administration of Divine Services in a known Language, 1 Cor. 14. v. 5. the speaking of one Prophet only at once, and not in a Confusion of Voices, v. 31. All such Natural Order, and Decency, or whatever is of Indisputable Decency, according to the Manners and Custom of our Native Country, these are the utmost Bounds of Prescription: All things else are to be

Compri-

Compriz'd by Agreement, and Suffrage; and even these necessary things are to be Managed by Doctrine, Rational Conviction, Exhortation, Admonition, Rebuke, and even Charge and Command with all Authority in the Evidences of the Divine Word, and Will, and no otherwise: For this, I say again, is the more abundant Honour, the Rulers or more Honourable Members of the Church are to invest the lowest with, to Circulate with them the Life, and Spirits of Truth, by transfusing the Advantages of all the Light and Knowledge they have, that they as Living, Wise, and Intellectual Members also, may judge what is Commanded them by God, and not be as Fools, or Lifeless Members: For what Blood, Spirits, and Life are in the Body, that is Spiritual Wisdom and Understanding in the Will of God in the Church: And in all Indifferent things, the very same Freedom the Foot hath to represent to the higher Powers of Nature, what offends it, and is immediately heard; the very same Power the lowest Member of the Church hath to remonstrate to the Higher, what Scandalizes it in the accepting this or that Indifferent Ceremony, and it ought as feelingly, as immediately to be heard: For as the same Soul is present to all parts of the Natural Body, so the same Spirit of the Head of the Church animates his whole Body, the Church; which is the Fulness, or Complement, the Receptacle of his Fulness, the Fulness in which he will appear Full, and Compleat, who fills all in all: As therefore the Head it self feels by this Spiritual Union, so are the Eyes and Ears, the Higher Members of this Body, to do: And if they do not so feel, it argues an Interruption between them and the Head it self; for that most concernfully reciprocates with the whole Body, and the extreamest part of it; and so does every part inward by him also, if there be no Intercision, or Obstruction betwixt it and the Head.

Quest.

*Quest. Is there yet any further Reason against a Power in the Rulers of the Church, for imposing in things of indifference under the Names of Decency and Order ?*

*Ans.* There is the great Reason of the Mischief of Scandal, to be added to all that hath been spoken.

*Quest. What is to be understood by Scandal ?*

*Ans.* Scandal is a Subject of Discourse of too large a Compass for the present purpose ; but as it is strictly to be adjusted to it, it may be thus understood : Scandal is that Hurt, and Grief, a Man receives in Submitting either to Humane Example, or Imposition, in things of themselves neither Commanded nor Forbidden by God, when the Conscience is in doubt whether that which is required to be done, be not displeasing to God, and forbidden by him, or that which is required to be omitted, or not done, is not pleasing to God, and Commanded by him, and yet submits it felt to be led by that Example, or Commanded by such Impositions, and so falls into Sin, and under a wound of Conscience.

*Quest. When the thing is indeed neither Commanded, nor Forbidden by God, how can it be changed by the Conscience being in Doubt concerning it ?*

*Ans.* Because the Conscience is that complex, or congregated Power of the Soul, wherein are preserved all the Doctrines to be believed, and Rules of Action, to the end that it may observe, and direct, how the Soul is to Govern it self, and square all its Actions to the Will of God ; and that it may comfort or check the Soul in doing Well, or Ill, according to those Doctrines, or Rules.

Wherein then Conscience is mistaken, and misjudges either way, against that which is Commanded by God, or for that which is forbidden by him, there is nothing to be done, but to reduce Conscience to its Right Rules, which is the Will of God in every thing, revealed in his

Word. But in things neither Commanded, nor Forbidden, if Conscience be apprehensive of danger any way, this is the Honour and Dignity that God hath conferred upon Conscience, as his immediate Vicegerent in the Soul, and carrying his Authority; (by always presenting it in his Word, and Command,) that a Man should suspend his Action, wherein Conscience is not satisfied, and at rest concerning the Goodness of the Action; and this is the Honour which those that are above, either in their Authority in the Church, or the strength of their Understanding, Gifts, or Graces, should bestow upon those that are below, that they should not either by their Authority, Influence, or Example, Scandalise the little ones, or the weak, that are so, either in regard of their low Station, or the weakness of their Gifts, and Graces, that is, draw them into the Sin of doing any thing, of which Conscience hath a mistrust of displeasing God in so doing, in regard, that it both weakens, and disables Conscience in the discharge of that Trust reposed in it, for the carrying on the Soul in a Christian Course, its Authority being violated, and prostrated in the reverence due to it, and disturbs the Peace and Comfort it ought to Minister to the Soul in that Course: For by this sort of Scandal, the Apostle Witnesseth, the Weak Christian falls into Sin, his Conscience is defiled, is wounded, is grieved, is made weak: All the mischief of which, the value of indifferent things is not such, as that it can answer, and make recompense for; and so to sin thus against the weak, is to destroy them for whom Christ died, and therefore to sin against Christ; which is the reason of those weighty Discourses of our Saviour against Scandal, *Mark 18.* and of the Apostle, *Rom. 14.* and *1 Cor. c. 8.* and *cap. 10.* which being compared, give great light one to another.

*Quest. But it seems, that a Conscience only in doubt, might be settled by the Advice, Example, and Authority of those that*



*that are the Elders, or Eminent Members of the Church; for when Doubt supposes the Conscience inclining neither this way, nor that way, in it self, but standing between both, or sometimes moving to one side, and then to the other, the coming in of those Considerations, taken from the Example and Authority forenamed, should give an over-weight to that side on which they fall?*

*Ans.* Yet on purpose to shew the great Dignity of Conscience, and its Government, without which approving, and directing accordingly, even Obedience to the Divine Commands wants the just Complement of a Good Action; and also to shew of how little moment in Christianity, all things are, not under a Divine Sanction, the whole weight of the Apostles Discourse is hung upon a doubting Conscience; a Conscience in doubt concerning things indifferent, when urg'd either way.

*Quest.* But are not all Sinnews of Government hereby cut, and dissolv'd, even of Civil Government; for Conscience may be in relation to such Commands dissatisfied?

*Ans.* As Scripture every where supposes the whole Government in the Church of God to be confined within the Monarchy and Word of Christ, and nothing to be Imposed or Forbidden but according to that; so it doth every where disinterest the Church of Christ to judge or intermeddle in Civil Government, or Things pertaining to it; it supposes Civil Powers will oblige to, and determine Indifferencies in Civil things, this way, or that way, as they please, and therein exercise a Lordship; but Christ having declared, it shall not be so among his Disciples, does yet Command by himself, and his Apostles, all Obedience to these Principalities and Powers, even thus Commanding, if not against Gods Command directly; so that in all such things the Doubting Conscience is only to be instructed in its Rule and Duty, but can have no more Relief against Obedience to Civil Commands, than it hath against Obedience



dience to the Commands of God, when it is mistaken about those Commands; for such Obedience to Magistrates, is Obedience to the Divine Command.

*Quest. There appears so near an Affinity in the Commands concerning Indifferent Things, of those that have Rule in the Church, with the Commands of those that have Civil Rule, that the one may be a Measure for the other; or where is the difference, especially when they joyn in one in their Commands concerning these Indifferencies?*

*Ans. The Commands of Civil Authority concerning Indifferent Things in Religion, deserves a particular consideration, for which a proper place shall be reserv'd. But that the Church is such a kind of Political Regiment, that should set up for it self, as one of the Politics of this World, by Canons and Constitutions of its own, not founded in the Word of God, but introduced on other pretences, and that if Christians do not Submit to them, they should be accounted Schismatics; and Excommunicated as Heathens, if they do not hear the Church, that is, the Rulers of the Church, thus Ordaining in their own Wisdom, and all this by the Charter of the Keys, or the Power of Binding or Loosing, is as gross a Forgery, as Popery hath any in this Point: Indeed if there were such a state of things, there were reason to believe the whole Church should by proper ways and means, found out by Christ, be modelled into one universal Uniformity of Government and Ceremony, seeing the whole Church is but one, and that the *Romane*, supposing it had not so grossly contradicted the Laws of Christ, might sooner pretend to be the Metropolis of it, and the Bishop of *Rome* the Head of the Unity, than any other, it being the first Imperial City that was famous for Christianity.*

But how little Uniformity is to Christ or his Kingdom, in those things wherein he hath not interposed at all, but left Christians free, and intended they should be free, appears

pears in the Ununiform Unity of the History of the *Evangelists* concerning his Life, Doctrine, Death, and Resurrection. To suppose therefore the Church to be in this manner Uniformed by the Prudence of its Governours, is to turn it so far into a Civil State, and the Bishops of it, into Lay-Elders.

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### C A P. XIII.

#### *Of the Anti-Church, and its Opposition in every Thing to the True Church.*

**Quest.** *IS there not an Anti-Church, or Antichristian-Church, that stands in Opposition to the True Church?*

*Answ.* There is, and hath been so for many Ages; and that hath taken upon it in the most Publick way, to be the Church of Christ, the House of the Living God, the Pillar and Ground of Truth.

**Quest.** *With what Advantages hath it been arm'd thus to take upon it self at all the Name of a Church?*

*Answ.* It having risen out of the True Ancient Apostolick Church, that received the True Christianity from the Apostles at Rome, and the Faith of which, as the Apostle Paul witnesses, *Rom. 1. 8.* was spoken of throughout the World; it hath retain'd the Scriptures, and the Fundamentals of Christianity, the Writings of the First Christians and Apostolical Men, and so hath continued to do from that very time of the Apostles to this Day, and hath also actualled the Truth of the Scripture, and those Fundamentals of it, according as its Interest hath led it, in some Ages more,

in

in some less, as shall be presently more discovered.  
*Quest. Asking then the Scriptures, those Fundamentals of Christianity, and the Discourses of the Ancient Fathers, and Doctors upon them, in such a length of time, with what reason can it be looked upon as an Anti or Antichristian-Church?*

*Ans.* With very great reason, because by a multitude of Additions, fowlest Idolatrous and Superstitious Corruptions, and false Interpretations upon the Scriptures, the Fundamentals of Christianity, and the Discourses of the Ancients shamefully interpolated, and by Spurious Writings under their Names despised, it hath turned whole Christianity into a very contrary thing to it self: while therefore it holds those points of Christianity, and the Records of it in veneration, and yet supports all its Falshoods thereby, it becomes perfectly an Antichurch, or Antichristian: It hath in regard of those Articles of Truth it holds and actuates, so much, as to have the Name of a Church, and Christian; and yet having them so falsified, corrupted, and changed from themselves, it becomes a Mock-Church, a Mock-Christianity, that is, an Antichurch, and Anti-christian, in despite of the True Church, and True-Christianity: And as to its Actuation of Truth, it hath so Actuated Truth, as to Actuate by Truth its own Falshoods, and Lies upon Truth.

*Quest. How then did it rise to such an Eminency and presence of being Catholick and Publick?*

*Ans.* The many Concurrences of Divine Providence, under his deep and unsearchable Judgments in the Government of the World, in relation to that State he had appointed for his Church, I leave to the History of the Church and Roman Empire in those times; by which may be understood, how the Papacy took the advantage to Exalt it self, not only above the Episcopal Chairs then in an Ambitious Contest for Supremacy, but above all that was called God, that

that is, the Imperial Power it self, and so set its Foot upon the Necks of Christian Princes throughout the World, till the great Cheat began to be detected; and all this, by and upon pretence of being the Vicar of Christ, or the Head of the Catholick, that is, the *Roman Church*.

*Quest.* These things I confess not so convenient to my Inquiry; I desire only to know, how, in the middle of so many horrible Corruptions, this Antichurch could be so bold, as to vaunt it self the Universal Church of Christ.

*Ans.* Taking the utmost benefit of its Antiquity in the Christian Faith, and Fundamentals of it; and especially of the Conspicuousness and Famosness of its State, and in the mean time the Corruptions growing up by degrees, and not so observably, as at once, (for Papal Rome was not built in a Day,) It usurped the Keys of the Kingdom of Heaven as its own; the Key of Knowledge, in its Infallibility; the Keys of Power, in opening and shutting Heaven Gates, so as that in the Darkness then overspreading the World, and the Church, Ignorance, the Mother of False Devotion, so bewitching the Minds of Men, that they all wondered after the *Roman State*, as new modelled under the Beast Arm'd with two Horns, like those of a Lamb, counterfeiting Power from Christ the Lamb, but that spake as a Dragon, pursuing all its pretendedly Christian Decrees with the extreamest Salvageness of any of the greatest Earthly Tyrants, but all under a Mask of the Catholick Apostolick Church, by which Fascination of Zeal to the most excellent Religion, though so Vitiated, Princes and People Surrendred their Power to this great Sorceress, using at once all the Frauds and Cheats of False-Prophecie, and the Arts and Policy of the most Designing Universal Monarchy: Thus while this Antichurch stole into Power by the best appearances of True-Religion, and secured it by all the Blandishments of a Meretricious Religion; it found it self so strong, as to force its False-Religion by its Power;



Power: and using both together, raised the Grandeur of both a Secular and Spiritual Tyranny to such a height.

*Quest.* But how did the True Church in this time Actuate Truth, or agree with those Characters of being the House of God, the Pillar and Ground of Truth?

*Ans.* It was by the might and prevalency of this Secular and Spiritual Tyranny so suppressed, that it was in a manner known only to God, who reserv'd a number to himself in the midst of so great a Defection, wherein that promise was made, *Good, the Gates of Hell shall not prevail against his Church*: Exposing and Actuating Truth, pure from those Corruptions, is hardly and very hardly to be found in History, in any of the Lines and Motions of it, in the most dark and dolesom period of that Defection.

*Quest.* How was it with the True Church recovering itself from this great Darkness?

*Ans.* God raised up by extraordinary Measures of, though but an ordinary presence, such, who by Indefatigable searches into his Truth, and Word, and those Records of Christianity that Antichurch was concerned to preserve, because, as was said, it could not without so much of a Church, be an Antichurch, and by bold Publications of it, shook so that Incharmed City, that a tenth part of it fell: And by the great contrivance of Providence, even the chief of that Antichurch were forc'd, by way of Repercussion, to raise greater Light, by endeavours to defend themselves, from Scripture, Antiquity and Reason, by the Summons of all, that Learning, Wit and Industry could levy in their Defence; so that they were necessitated to awaken out of that Barbarity and Ignorance in which they had been so long drown'd, and to Actuate even Truth more fiercely, that they might together with it make as potent and prevalent as they could, and give countenance to those great Falshoods they



they had interwoven with it: From all which broke out such a light in the World, that Princes rowz'd themselves, and no longer crouch'd down under such an intoricated Servitude, which had long gall'd and pinch'd them, but that they knew not how to rid themselves from it, till the Sorcery was laid bare, which still gave greater scope for the display of Truth.

*Quest. Could the Scripture be inconscious, or silent concerning so great Revolutions in the Church of God, as these?*

*Ans. It is in all True Reason most impossible; and therefore it is a mighty Argument, that those great places of Scripture, that do so notoriously agree to such a purpose, as the Discovery of this Antichristian State, are justly apply'd to it by Protestant Interpreters.*

*Quest. If you please, point me to the chief of those places you refer to?*

*Ans. I will do it very briefly, as being too large for the present purpose to enumerate many, or enlarge upon any of them. But what more proper to delineate such a State, than the Apostasie the Apostle describes, *2 Thess. 2. 3.* and *1 Timoth. 1. 4.* or than the Church in the Wilderness, *Revel. 12. 14.* the Witnesses Prophesying in Sackcloth, being slain, and lying dead three Days and a half, True Christianity being in all appearance extinct: The measuring the Altar, the Temple, and those that Worship in it, signifying the close Retirement of Pure Religion, and the outward Court left to be trodden down by the Gentiles, or Heathen Christians; and their impure Rites, and Worship; and therefore excluded from those strict measures true undefiled Christianity is enclos'd within, *Revel. 11. 1.**

Now upon all these Representations of such a State of the Church, so exquisitely shadowed and resembled, and compared with that deep plunge and immersement of Christian Religion in the time of the Popish Midnight;

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who

who can but believe, these, with many concurrent Delin-  
 cations in all those forecited Scriptures, were on purpose to  
 give the Portraiture of that so Fatal Apostacie, that be-  
 lieves it at all to be Prophefied in the Book of God: and  
 who, that considers the weight of the thing, can but be-  
 lieve it foretold, if there be any thing prophetick of the  
 State of Christianity to the end of the World: As it most  
 evidently appears there is.

But if any be so incredulous, as to suppose such a State  
 of Christianity beneath the prefigurations of the Divine  
 Spirit, he cannot, if he be indeed a Protestant, but agree,  
 that nothing does with more Art and Divine Skill Pour-  
 tray, and Draw to the Life such a Devastation of Christs  
 True Religion, as all History knows Popery hath made,  
 and as far as it can prevail, does now, and would do  
 much farther, and in its very Frame is constituted so  
 to do.

*Quest.* But seeing you suppose these Types of Popery  
 may be applyed another way, though it is, I confess, very hard-  
 ly to be supposed; yet I desire, if any thing hath fallen un-  
 der your Observation, that can be less avoided, to make  
 plain, how different a Religion Popish-Christianity is from  
 the Scripture-Christianity, you would give me leave to ask  
 what it is?

*Ans.* I must needs commend your Rational Enquiry,  
 for I know neither the Veneration given to any Religion  
 by the Natives of it, nor the ill Words against any Reli-  
 gion by those that are Strangers and Enemies to it, should  
 conclude against it: The Professors of every Religion  
 are startled at any reproach of their own Religion, as at  
 horrible Blasphemy, but freely speak ill of a diverse from it:  
 Mahometans call themselves Believers, and Christians Infid-  
 els. Popish Religion calls it self Catholick, and Prote-  
 stancy a Grand Heresie, and Schism. Judaism charges  
 whole Christianity with Cheat and Imposture: It is  
 therefore

therefore necessary, we should have some Magnetick Needle to point us to the True Religion, and to the True Christianity, seeing its Name is not only distributed to many, but so solemnly divided into the Popish and Protestant Profession of Christianity.

*Quest. What then can be our Invariable Northpole in Religion, in such a Wide and Tumultuous Ocean?*

*Ans.* I hope you have not forgotten what was at first given in Instruction concerning Natural and Revealed Religion, their exact Agreement with one another, and with all our Faculties; so that no Religion in the World can deserve the Name of a Religion, but looks monstrous and horrid, only so far as it borrows some or more of the Grand Principles of our True Religion; nor can be at all Weighty and Considerable, but is vain and ridiculous, if it receive no Ballast from True-Religion.

That then, which was accounted for in the beginning, being remembred, I shall especially apply my self to ascertain True Christianity in contradiction to the false, or Popish Christianity, by that which will much ascertain all True Religion also in General, and difference it from all False Religion.

*Quest. I much desire to have some such Test, as you seem to intimate and promise?*

*Ans.* I cannot furnish you with a better, surer, and more lively, than that Emblem of the Divine Spirit, representing the New Jerusalem by a four-square City, the Length, and the Breadth, and the Height of which are equal: The Walls, and the Gates, and the City it self amounting to so many Square, Solid Furlongs, all exactly regulated by the Number Twelve, all of Massy-Gold and most precious Pearil, Rev. 21.

*Quest. The very General view of so rich an Embleme much affects me, but I desire you to lead me into the Application of it to each Particular purpose, and in the first place, what am I to understand by the City?*

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*Ans.*

*Answ.* It is evidently told us, it is the *New Jerusalem* that is coming down from Heaven, the True Church Seated in the Christian Religion; for so the Apostle *Paul* assures us, the Christian Church so Spirited with True Christianity is *Jerusalem*, which is above, the Divine and Spiritual *Jerusalem*, which is free, and is the Mother of us all, if True Christians, *Gal. 4. 26.*

*Quest.* What do you understand by the Foundations, the Wall, the Gates, the City it self?

*Answ.* I am not bold, or curious in pursuing Emblems too close, but understand, in general, by the whole of all these, the Doctrine, the Worship, the Rules of Life, the Discipline of the True Church.

*Quest.* What are we directed to, by all being reduced to the Number Twelve?

*Answ.* It is very evident, the Twelve Apostles of the Lamb give the Honour to the Number Twelve; for the Prophets and Apostles, that is, the Truth ministred infallibly by them, is the Foundation upon which the True Christian Church is built, *Jesus Christ himself being the Corner-Stone*; and so to shew True Religion hath been always Substantially the same, *The Twelve Tribes of Israel*, and the Name of *Jerusalem*, the People and City of God of old, are Recorded with Honour, as expressive of the True Church, fixed in the True Religion in the Times before Christ.

*Quest.* Why are all things in the Christian State describ'd to be of Pure Gold, and Precious Pearl?

*Answ.* To teach us by sensible things the transcendent Purity and Worth of Christian Religion, and the equal Purity and Worth of all things in it, of a most transparent clearness, being all Spiritual, Intellectual, full of Light and Truth, and so to be received and enjoy'd by Purity, and Intellectuality, or Clearest Understanding, Wisdom, and Prudence in the Knowledge of this Divine Revelati-

on,



on, and by greatest Innocency, Cleanness and Heavenliness of Heart, Affections, and Life.

*Quest.* But can this be supposed to be the present State of the Church of God, as it is here upon Earth?

*Ans.* This is the certain and most unalterable Constitution and Designation of God concerning it, and whoever plants it lower, in any of the Things before Named, viz. the Doctrine, Worship, Rules of Life, or Discipline, contradicts the very thing it self, or degrades and embases it, though it must be acknowledged, its being thus prepared and adorned as a Bride, must be from Heaven, in some just season appointed by the Father: This is yet always the Tryal of the True Church, and the True Religion, although the Church be not yet perfected to it.

*Quest.* But you seem to have forgotten the City, and all the Parts of it lying Four-square, and being solid square measure, for so it must be, if the Length, Breadth, and Height are all equal?

*Ans.* I did not at all forget it, but suffered your Questions to lead through all, I less design'd, that they might come to the Principal Character of the True Religion and the True Church, so exactly adequate to one another.

*Quest.* Will you then more fully explain this Similitude?

*Ans.* That I may the better do it, I must repeat it from the very Ground and Bottom of it, which is, that God makes use, as he pleases, of all the Knowledge and Science that is in the World, to Minister to Divine Knowledge, in which he principally intends to Instruct, as being most absolutely necessary for all, of what condition soever: As then Mathematicks is the most Demonstrative Science, and some things in it are of most retired and fine Speculation, so are others most known, and necessary to all employed in Mechanicks: Thus God hath been pleased to deposite some Prophetick Truths in the most mystick



mystick parts of that Learning, and some of the more general use in the most known and acquainted parts of it; now those that are more secret, and not so necessary, I shall leave to those that are most fitted thereunto: But what is most plain, and imports what is most necessary for all, I will insist upon.

As then Number and Measure are means Ordained for Humane Nature, and principal Instruments of Reason, to come to the most certain knowledge of things, and to be secured, they are, and continue what they justly ought to be; so True Religion is thereupon presented to us under exact Number and Measure, falling in one with another, the Number Twelve multiplied into a Square Cube of Twelve thousand Furlongs.

And as the Four-square Figure does so bind, and is so compact with it self, that it cannot receive the least Addition, but with the loss of its Square, nor the least Diminution, but under the same Forfeiture; thus True Religion is so perfectly it self, that it can neither be added to, nor diminished from, but with a proportionable loss of it self: God was pleased upon this account to chuse this Figure for the Altar under the Law, for the Breast-Plate of Judgment; this was the Measure of *Solomons* Oracle, how far the Measures in *Ezekiel* agree, I leave. The Heathen by Natural Wisdom had such a Sense of the so Just to it self, *Four-square*, that they called a Good Man, *Τετραγωνος*, of a Four-square Man.

And lastly, as Solid Square Measure is in all parts of it, and throughout every part, exactly Square, and gives the most certain account of the whole content of a Body; so is True Religion in all its Parts exactly so it self, and every Part of every Part is reduced to the same exactness; for so the Length, Breadth and Height of it are equal, and so is the True Church exactly adequated to True Religion: The Faith is therefore said to be at once delivered to the Saints

Saints, because it can receive no [New Measures, and it is called, the Common Salvation, or Doctrine of it, because the Universal Standard is one.

This then is the *Measure of a Man* and the *Measure of the Angel*: For by that Wisdom, that is natural to a Man, in which Beasts have no share, that is, to Number and Measure, is made plain to us Angelical Number and Measure, that is, the Number and Measure of True Religion, as the Angel delineated it, beginning in the Apostolical Twelve, and Multiplied by it self to an exact Square Figure or Measure; Square in the whole product, Square in every particular part, and of that just content. And with this exact Number Twelve, so Foursquare, agreed the Altar, Temple, and they that worshipped therein; when the outward Court was left out of Measure, to be trodden under Foot by Heathenish Idolatry, and Superstition, disguis'd under Popish Christianity; of which whenever it shall be perfectly freed, it shall appear in that Glory here describ'd. All richest Pearl, pure Gold, most transparent Jasper, that is Brightest, Clearest Truth, and of the exact Apostolical Number and Measure.

*Quest. Is there no farther Improvement to be made of this Divine Symbole, the Foursquare City?*

*Ans.* There is, when I have first observed to you False Religion is out of all Square, just Measure, and even Number; it is a constant and perpetual *Odd*, wandering from True Religion, and the justness of it to it self; and that both in Doctrine, Worship, Rules of Life and Discipline, so that it is impossible in it to Measure one thing from and by another, or any one point of any of these by it self, uneven in the whole Product, uneven in every part; uneven in the Roote: The most significant Emblem of the Popish Church, which having the Fundamentals of Christianity, hath yet lost the Apostolical Twelve, by innumerable most irregular, and wild Additions, and deformed every Single Article of  
Truth.

Truth by most disagreeable Corruptions of it; and therefore, as a Man most Learned in Numbers hath demonstrated, the Number 666, a Number no way to be reduced to a Foursquare Figure, is the most Fit, and Significant Hieroglyphick of it, and indeed, of all False-Religion, that must have something of Truth, to make it a Religion; but as it is false, is an *Odd* from that Truth.

*Quest. Let me now desire the most plain and useful Application of this Parabolick Scheme?*

*Ans.* You shall have it; and it consists in observing Four Prime Characters of the True Christian Religion, that may be as Four Equal sides of this Foursquare, and of the Church adjusted to it; from each of which may be measured to each of the rest, and the Equality, or Inequality, will discover the Truth or Falshood of all that is brought to the Tryal.

1. The Transcendant Holiness, Goodness, and Purity of the Doctrine, Precepts of Worship, Rules of Life, Discipline, is one side of this Christian-square, with which whatever does not Square, is convicted not to be of that Doctrine and Religion; whether it look towards God, in all the Highest, most Honourable Apprehensions of him, suitable Discourse, Worship, Love and Obedience; or whether it look towards Men, in all Justice, Righteousness, Mercy, Compassion, Charity, Benevolence, Beneficence; and these, as they respect all the particular Offices of Life; Publick, of Magistrates, Subjects; or Private, as of Parents, Children; Husband, Wife; Master or Servants: The Peace and Welfare of Mankind are treasur'd up in the Law of Christ; or lastly, whether it look to a Mans own Person, in Soberness, Purity, Continency in the Thoughts, the Words, the Actions. The Honour and best State of the Mind and Body are provided for by this Doctrine that is after Godliness, not only in the World to come, but in this Life: Whatever now does not agree with

with these wholesome words, is detected not to be Christian; which is all Truth, Virtue, and Praise.

2. There being nothing more intimate to Man, in this fallen state, than the Sense of Guilt, and knowledge that he is a Sinner, the whole platform of Redemption by Jesus Christ is become like the Original Law of Righteousness, by which Man was formed, and Answers to it in all the Attributes of Perfection; as therefore the Plot of Restoration by the Son of God infolds it within it self, and answers every way exactly to it, so that very Law and Doctrine of Holiness owns the Reconciliation and Attonement by that great Sacrifice, as Equilateral to it self, the Dimensions of one being found correspondent in the other, and each to be Tryed one by the other; so great a Sacrifice would be unnecessary, if it had not so great a Law to answer; so great a Law can be answered by so great a Sacrifice, and only by that: It must have that; it can need, it can acknowledge no other. So then, the one may be Measured by the other: The Holiness, Purity of such a Law violated, requires such an Effectual Pacification, and Purgation of Conscience, such a Renovation as Christianity sets before us. Such a Sacrifice, such a Renovation or Sanctification by the Divine Spirit from it, teaches us, what an excellent Law was violated; so often therefore is the *Lamb* made the Title of our Lord and Saviour, so often it is Signally Recorded in the *Revelation*; and the Names of the Apostles of the *Lamb* are said to be written in the Foundations of the *New Jerusalem*, to shew the weight of the Doctrine of the Christian Sacrifice in the Blood of Christ, and the Holy Spirit breathing in and from it, in Renovation and Sanctification.

3. The Liberty that Jesus Christ hath brought in by his Gospel, is another Equilateral Character of his True Religion, to be Measured by each of the former, and it also Measures them: It is not a Liberty from Holiness, it



is not a Liberty from close application to the Redemption of Christ, and not to need it, on any pretence whatever; but it is a Liberty from any Impollution that is Ceremonial, and does not by its Intrinsic Worth and Goodness, or by its Supreme Ordination from God, center in the true Perfection of the Mind, Conscience, and whole Soul: yea, whatever God himself had Commanded the Jews, is not only reversed, but despised for the sake of Christian Liberty, if it does not square with it, so that no Yoak of Ceremonial Bondage is laid upon us by God himself; that which *had been*, is taken away; and a Yoak of humane imposing is under the Gospel Anathema: the Doctrine of Godliness, of Redemption by Christ, may be justly measured by the true perfection of Conscience. To do well in things intrinsically good, according to the Rule of Christianity, and being inwardly purged and attoned by the Christian Sacrifice, do also truly measure this Liberty: for on one side, *the Kingdom of God is not Meat and Drink, but Righteousness, Peace, and Joy in the Holy Ghost. He that in these things serves Christ, is acceptable to God, and approved of Men.* It is not applying to the Blood of Bulls and Goats, that can never take away sin, but to the Blood Offered by the Eternal Spirit, which certainly makes the comers thereunto perfect: On the other side, this Liberty lays not open the Inconveniences of a Holy Life, nor removes the Barriers of Justice against Sin, if not satisfied and attoned by Faith in the Blood of Christ.

4. Lastly, That which answers to each of these Characters of True Religion, is, that it hath no Secular Interest, no Interest of this present World, *that it looks not upon the things that are seen, that are but for a Moment, but on the things that are not seen, that are Eternal;* such is the Godliness, such is the Sacrifice, such the Christian Liberty, that their Uses and Ends are too great and large to center in Earthly things; and though themselves are the True Interest



terest of the present state, yet they no way make it, or the Grandeur of it, an Interest, but seek a Heavenly Country, and City; even as the Lord of this Religion said, *My Kingdom is not of this World*: Now as this measures each of the other Characters, so each of them measures it; such a Transcendent Holiness and Purity can alone see God in Eternal Habitations; such a Sacrifice alone can have its Blood enter into the Holy Place made without Hands, having obtained an Eternal Inheritance; such a Blood speaks alone in the Heavens, *better things than the Blood of Abel*; a Conscience so free, so perfected, hath boldness to enter into the Holiest, and none else: These are all fitted and Consecrated to Eternity, and Eternity to them; Light and trivial Holiness, Insignificant Ceremonies, and Rites of Purgation; a cumber of External Observations, invented by Men, can never enter within the Vail, nor endure for ever. And on the other side, by such Divine Things to grasp at this World, and a Patrimony on Earth, is as gross and out of Square; so that these things exactly measure one another, and square together.

*Quest. How is the Four-Square City, or the True Church, adjusted to these Dimensions?*

*Answ.* In all these things I before mentioned, in having these, and these only, in its Doctrine, its Worship, its Practice and Obedience, its Discipline or Government.

*Quest. How is the False Church out of Square to all these?*

*Answ.* In that retaining the Profession of the Christian Religion, constituted according to these, and pretending an Imitation of them, and the Miracles attesting them, it hath been most extravagant from them, by its Traditional Additions and Counterfeits of them, every of which are a Violation and Irregularity from one or all of these Characters, or equal Sides, of True Religion, a great Lie upon them, with which they can never be brought to agree, being not

only an endless Variation from, but a flat Opposition to them, and a despising them with themselves, so strangely, so monstrously mis-shapen, and that in so great numbers, that as in mockage to the many excellent things our Saviour did and taught, so many, that if they were all written, the World it self could not contain the Books that would be written; even so, if all the numerous and prodigious excursions of the Antichristian Church, and Antichrist the Head of it, from Christian Religion, by its indeterminable swarm of New pieces of Antichristianism, should be written, the whole World it self would not be able to contain the Volumes that would be written.

*Quest. But does not the Profession of so much of the Christian Religion in such an Eminence, like the City upon the Hill that cannot be hid, give it the Reputation of a most Famous Church, if not the Catholick, as it calls it self?*

*Ans.* Christianity so abused, as in the Popish Religion, is infinitely the more dishonoured for the Eminence of the Antichurch, that so exposes it; and it is only the Eminence of Antichrist sitting in the Temple of God, and the exalting himself above all that is indeed and truly God in his Church, and shewing himself, that he is God, in his Oracles, Wonders, and Miracles, but they are all but one great Lie of this Son of the Father of Lies, the Image of the God of this World, the Son of his falshood and perdition, contrary to Christ the Son of the Father in Truth and Love. But if any one receiving Christianity or the Scriptures from the Antichurch, and measuring them in and by themselves, separates True Christianity from the Antichristianism, and retains it Pure; it is but like the Service God received from the False Prophet Baalam, when he Prophesied Truth, into whose Place and Office Antichrist succeeds, and is therefore styled, the False Prophet, *Revel. 16. 13.*

*Quest. What then can this pretended Catholick Church be, in relation to the True Catholick Publick Religion?*

*Ans.*

*Answ.* It can be no other, upon strict account, than the *Synagogue of Satan*, the Pseudocatholick Antichurch, in a Damnable Heresie from, and hatred to the *General Assembly*, and *Church of the First Born*, written in Heaven, united with the *God of Truth and Love*, and the *Son of the Father*, in *Truth and Love*, in a Hellish Schism and Separation from the Apostolick, Catholick Church, of which God and Christ are the Head.

*Quest.* How can it be believed, that so great a Lie upon Christianity should be received by so large a proportion of the Christian World, or that Persons of so vast Abilities and Comprehensions should so deceive others, or be themselves deceived?

*Answ.* Scripture has taken all the care possible, to Arm us against this Objection, which is indeed very great: It calls this Apostacy, a *Mystery of Iniquity*, and to assure us, the Apostle Paul, and the Divine Person in the Revelation, point to the same Thing; upon the Forehead of this Adulterous Church is written, *Mystery*; (Now a Mystery, if it were presently understood, and all easie and plain, were no Mystery:) It hath the *Energy of Delusion*, in causing Men to believe a Lie, it is the whole *Deceit of unrighteousness*; it sets up a great Stage of Counterfeit Miracles that it vaunts upon; and that it might have that Reverend Face of Antiquity to deceive with, and say it comes from a far-off Ages; It was a Mystery that was then at work, in the Apostles time.

Lastly, It hath its effect upon them that may be Christians, and receive Truth; but not the chaste unprostitute Love of Truth alone.

*Quest.* But it seems impossible, that any parts of the Christian World, that have been once disabused, should return any more under so great a Delusion.

*Answ.* There are very great hopes, that God, who hath Commanded his Light to shine out of this Darkness, will interpose

interpose by the perpetual *Brightness of his own appearance*, and by that *Divine Breath of his Mouth* in his Word, against the return of so great a Darkness. This set aside, there are so many Reasons of fear, and such possibilities of laying a Train of Causes reaching to such an Effect, that there can be no place for Security, but in the Almighty Providence, and yet what Degrees of that deadly Scourge may fall on the Protestant World, God only knows; we know our Sins deserve very ill.

*Quest. What is the greatest Security, under the Divine Grace and Providence, against so great Desolation upon True Christian Religion?*

*Ans. A perfect Acquiescency of the Protestant Nations upon the Four-square of Divine Truth, and Resolvedness not to move from thence. For as a Four-square never removes from its own Base, because it is All Base; so they that are Squar'd to it, and settled upon it, never move: For it always bears them alike with it self, and by its own Justness recalls them, if they offer to wander: meer angry prejudice against this or that False Religion, is not enough, without being thus grounded upon Truth; Entertainment of Truth with any Addittaments will secure no Man, for he that receives one Addition, may receive another: He that receives Truth lying Four-square with it self, is called back by that *Even* of Truth: He that adds one to it, and makes it *Odd*, may go on indefinitely, as Popery hath done, because he hath forsakent he *Just Even* that should stay him: He can no longer wait for the Voice of Truth, that by it self always answers it self, but to what is not like it self it will not answer, but discover it to be off from this Square; it will not on any respects hearken to any thing different, because it will not be solicited to move from it self: So that upon the whole, the Laws of *Symetry* and *Commensuration* are the great Security of True Religion, and ascertain the True Church both*



to it self, and all Beholders. For Additions to Religion, like Surds or Irrational Figures, incommensurable to the Rational Square, can never be reduc'd to this Foursquare of Truth, but are like the *Deaf Adder*, that will not hearken to the voice of Reason, *Charming never so Wisely*. Nor can they ever be reduced to a certainty or exactness with themselves, but are one thing to day, another to morrow. But Divine Truth, is *perfect* Rational, Certain, Expressly it self, Deaf indeed to any thing else, but in it self it is *Yesterday, and to Day, the same for ever*.

He therefore that daily ponders, meditates upon, hath a just Measure of the Fundamentals of Divine Truth, and does all things in a Regular Square with them, shall know the Doctrine that is of God; all the *Fruits of the Tree of Life*, though they are various, yet come all within the *Apostolick Twelve*, and he that hath a Spiritual Gust, exercised to discern betwixt Good and Evil, by tasting any aright, will taste all, and find them *Apostolical*, and know whatever pretends, and is not, and so reject it: He will know all the *Gates of Wisdom and Truth*, and the *Angelical Guard* attending at them, and go in and out by them, but the Disorderly Breaches and Gaps, that Wild Beasts, or Deceitful Foxes have made, he avoids, knowing they exceed the *Apostolick Twelve*, and are therefore dangerous, and pernicious; and whatever Apparation of Angels may be at them, he knows it is only *Satan transformed into an Angel of Light*, and his Ministers transformed as the *Apostles of Christ*, as the Ministers of *Righteousness*: Thus the Doctrine of the Prophets and Apostles Numbered, and Measured exactly by it self, is the Security of the *Twelve Tribes of Israel*, that is, of the True Church.



## C A P. XIV.

*Of the Power of Magistrates in Religion,  
and of National Religion.*

*Quest.* **I**t is I think very clear, by all that hath been spoken, that the settlement of Religion in the Word of God, is most stable and certain, and that by no Powers he hath given in his Church, it can be changed, nor receive any Arbitrary Additions, that should be Obligatory: But I am in great doubt, how to reconcile those Commands of Scripture, to be subject to Principalities and Powers, with these strict Precepts, to keep close to the Word of God, and to turn neither to the Right hand nor to the Left, where Rulers so often prescribe in Religion, contrary to, or different from the Word of God?

*Answ.* I acknowledge, the Resolution of this Doubt contains many difficulties in it, and cannot be given at once, but I shall endeavour so to lead your Questions, by every Degree of Answer, as may direct into the best method for your satisfaction.

*Quest.* What, I pray you, is the first step necessary to be taken in order to the Resolving this Doubt?

*Answ.* To settle a True Understanding, how the Magistrates Power and Authority in Religion made entrance into the World.

*Quest.* I very much desire to know what, and believe it to be of very great Influence into all things that concern the unfolding this Question.

*Answ.* This then I take to be the best Account of it; After the apparent Degeneracy of Humane Nature, so that

that the Laws written in Mens Hearts, were evidently defaced and blotted by contrary Practices, there was a necessity of forming the great Notions of Natural Religion, Godliness, Righteousness, and Soberness, into Laws, that Men might be thereby preserved from highest Irregularities, and excess, under vail of being at Liberty, or every Man being a Lawgiver to himself.

*Quest. I desire you further to Explain how this brought in Magistracy?*

*Ans.* That such Laws might be made and Executed, there must be some supreme Legislative and Executive Power in every Community; whether placed in one, or more; whether by the Title of Paternity or Primogeniture; whether Hereditary and Successive, or Elective; whether by Agreement and Covenant primarily, or by Submission and Pact after Conquest. These things are variously ordered by God in his Paramount, but secret Government of the World. But the Laws of Godliness, Righteousness and Soberness, are so necessary, and Men know them to be so necessary, that they cannot be without them, nor without some Supreme Legislation and Execution of Laws formed according to them: They that are above, see a necessity of Governing by them; they that are below, see a necessity of being Governed by the same; and therefore submit by Common Consent to some supreme Authority, and subordinate Magistrates under the Supreme, to that end. Mankind is touch'd by this Impression from God, and all that are not, are branded as Sons of Belial.

*Quest. But how are Princes and Magistrates secured in the Exercise of their Power against those that would not be Subject?*

*Ans.* Besides the Laws of God, written in the Heart, and promulg'd in the World, besides the secret Touches, and Motions of Providence, and Interlinkings of Com-

mon Interest, with the Rights of Sovereignty; Princes and Sovereign Rulers are both by the Will of God, and the Common Consent of Mankind, surrounded with Grandeur of Highest Estate, that they may draw Subjects into their Service, and Dependence upon them, by the greatness of their Rewards, being both the Fountain of Honour, and of Splendor of Condition: But especially, they are Arm'd with the Power of the Sword, intrusted with them by God, that by the awe of their Wrath and Vengeance they may bring People into Subjection and a Readiness to Obey.

Thus they appear as Gods in the World, as Living Images of the most High, in their Vicegerency, according to what is said to them by Inspired Wisdom, *I have said, ye are Gods, and Sons of the Most High.*

*Quest.* But why hath it not pleased God, to appear himself in this Authority and Power, Visibly, and Immediately, which would cut off all Dispute, as to Supreme Right, and Male-Administration; which do now often disturb the Peace of Government, and the People under it; or at least why hath he not given Angels a Superiority, and Visible Pre-fideney over Kingdoms, as that which would much more awe, and Compose the World?

*Answ.* The Wisdom of God hath in all things appeared, in attempering things one to another with greatest Equality. So he hath thought fit in infinite Wisdom, to Govern Men by Men. He hath Committed all Judgment to Christ, because he is the Son of Man; he will Judge the World at last by that Man whom he hath appointed, Christ Jesus: Thus he Governs Men all along by the Men of his Right-Hand, as Images of himself, but more immediately of Christ, the Great Son of Man; thus in his Word he speaks to Men, by Men like themselves. And as to the Consent of Mankind Submitting with greater awe to a Government from Heaven, it is but like that of ha-

ving

ving one from the Dead to speak to them, when they have Moses and the Prophets, by which if they are not persuaded, neither would they be persuaded, though one should rise from the Dead; nor would they be Governed by one from Heaven, that are not Governed by that Humane Majesty and Sovereignty, Created by God on purpose for them, as is most Evident in those many Rebellions of the People of Israel, under so evident a Theocrasie, or so immediate a Government of God.

*Quest. Is the Power of Magistrates only in those clear and undoubted points of Godliness, Righteousness, and Sobriety?*

*Ans.* Because under the two latter of these, there is a vast Compass of the Interests of the Peace, and Weal, and Honour of Nations, in all Traffique and Commerce, in provision for safety and security, and adjusting of Laws to all these ends; there must be a vast Compass also of Power in these, extending to all Indifferent things; Indifferent till they come to be determined by Princes and Powers, but then, by the Ordinance of God, to be observed according to those Laws, determining them this way or that way.

*Quest. But I desire you to give yet a closer and stricter Account of the Power of Sovereigns in Religion, or Godliness, being the main point of of the present Enquiry?*

*Ans.* That I may answer your desire, I must consider Religion as it is Natural Religion, written in the Hearts of Men; as it is Revealed Religion, published by extraordinary Ministers, and Consign'd to after Ages by inspired Writing, or Scripture; and lastly, as Religion is so or so Circumstantiated and Modelled in the External Administration of it.

Now by Natural Religion, as distinguish'd from Revealed Religion, I do plainly intend, that Religion, whether it be drawn out by the meer force of Natural Con-



science, without any plain or known Assistance of Revealed Truth; or whether it was not known to be Natural Religion till being Revealed, Natural Conscience acknowledges it, and must needs Confess it to be True Natural Religion; or, that the wisest and soberest part of Mankind confesses it to be so; or whether it be what Natural Religion teaches, upon the supposition of Revealed Religion, acknowledged, and confessed to be from God; for then Natural Religion confesses, and urges, that all Revelations from God, that evidence themselves to any Mans mind to be from God, should be received with Reverence, and submitted to with Obedience: In all these cases of Natural Religion, I boldly and positively assert, the Sovereign Power hath a Right given it by God, to Make, and Execute Laws according to the Obligations of Natural Religion, even as in all Cases of Righteousness and Sobriety, or Common Peace and Welfare, and to punish Offenders, and Transgressors according to the Degree of their Guilt, and can no more be Impeached in that procedure, than in any the most undoubted Functions, or Rights of Government whatever.

*Quest. I must desire to be guided in my Thoughts concerning the Power of Governours in Revealed Religion.*

*Ans.* Besides the Legislative and Vindictive Power of Supreme Magistrates in Natural Religion; there is that Divine stamp of Authority, God hath Engraven upon them, so that besides their Laws, they recommend Religion by the very representation of God himself, whose Presence they bear, and have not only the more Remote Authority of a Prince, but the nearest, most Natural, and kindly Authority of a Father. On account of which Solomon, as a King, so often speaks, *Hear, O ye Children, the Instruction of a Father,* and (as having all Parental Affection in himself) *for sake not, saith he, the Law of a Mother:* The Care of all means for Instruction, and Propagation of



of Religion, is most proper to Government: And all these Administrations in Religion, run not only through all points of Natural Religion, in that ampleness before expressed, but do most genuinely and freely stream through all points of Revealed Truth, and the whole Counsel of God in the Scripture, nothing being more Princely and Paternal, than the utmost Providence, and Influence of Princes, and Sovereign States herein, wherein they fulfill the Prophecie, of *Kings being Nursing Fathers, and Queens Nursing Mothers* to the Church of God.

But there is this difference between Natural and Revealed Religion; Natural Religion is written in the Heart, and may certainly be found there, (however it comes to be known, clearly, and truly, only by Revelation) and so may be absolutely Commanded: But Revealed Religion is recorded by *Faith, and Faith cometh by Hearing, and Hearing by the Word of God*, and therefore cannot be Commanded, but must be expected by the Blessing of God upon Instruction: But if any Man profess to believe Revealed Religion, to have receiv'd it as the undoubted Truth of God, it is then the Law of Nature, he should deport himself in it, and towards it, as to the Truth of God: *Nebuchadnezzar, Darius, and the King of Nineveh*, their Laws were rightly ground'd upon the Principles of Natural Religion concerning the True God: The Laws of *Moses*, and the *Princes of Judah* in Revealed Religion, were upon the so unavoidable acknowledgement of the Divine Presence and Authority in and with those Laws, the so many Repeated Covenants, Indentures, and Engagements of that People, on the evident Appearances of God, to be obedient to those Laws. But in the Revelation of *Jesus Christ*, we find no tracks of Humane Power, but all was done by Instruments fitted from Heaven, naked of all Humane Authority, that the Excellency of the Power might be of God and not of Men, till Princes and People agreed

agreed in the Faith of the Gospel, not by Compulsion, but by Evidences and inward Assurances of the Faith; and so it is still to continue.

*Quest. Before you pass from this point, that it may be made the clearer; will you give the Distinction between Sovereign Powers, and the Elders of the Church? For they are both called Rulers, they are both called the Ministers of God?*

*Ans.* This is indeed most necessary to be known, as tending much to Illustrate this whole Matter.

1. The Power of the Elders of the Church lies wholly and intirely in the Evidence of the Truth, and the Word of God they Minister, without which their Persons are Invested with no Power, or Authority at all. But there is a Sacred Character upon Sovereign Powers, and their very Persons, so that Reverence, Prostration, Obedience, Honourable Titles, and Obedience in all Lawful Things are due to them, even when their Commands, in some things being unlawful, cannot be obeyed, as appears every where in Scripture.

2. The Authority, Power, and Majesty of Sovereign Princes remains Inviolable, and not to be invaded by any, no not by those who have Commission to speak the Word of God: There is no Temporal Power in order to Spirituals Conferred by Christ; or Ordained to his Ministers, to Create a Civil-Spiritual Power within a Civil, and to rencounter it: But Princes are in all Causes, and over all Persons, within their own Dominions, under God, and according to his appointment, Supream Governours; so contrary is Scripture to the Usurpation of the Anti-Church herein: All Religious Princes guiding themselves by Gods Word, have great Power and Authority, not only by that Word, but by Virtue of that Authority and Majesty God hath Cloathed them with, as his Vicegerents, to Direct and Govern according to Truth, wherein

wherein the Divine Spirit is pleased often to be so immediately present with them, that *a Divine Sentence is in the Kings Lips*, that they may direct according to Truth; and in all Truth they are to be Obey'd, not only for the Truths sake, but for that Authorities sake also God hath Invested them with.

3. The Elders of the Church lose their Power by erring from Truth and the Word of God; for of what Authority is the False Prophet, or the False Teacher? But Princes and Sovereign Powers have a Power, though misapply'd, to vindicate their Authority upon those that cannot Obey them; except they should Disobey God to Obey Magistrates, which none dare assert that acknowledge God; in which Power Magistrates must not be resisted, even while they cause Men to suffer for Righteousness sake.

4. The Admonitions, Excommunications, Anathema's of Church Rulers, have no Force, when not grounded upon Divine Truth, nor ought to make Impression upon Conscience, but to be rejected with Disdain: But the Penal Sentences, and Vindictive Decrees of Sovereign Powers have their Effect so far, even when they are unjust, as to be received as an Ordination of Power appointed by God, though us'd to a wrong purpose: *Where the Word of a King is, there is Power, and his Wrath is as the Roaring of a Lion*, and it is so appointed by God: Against such a Supream Executive Power, Arm'd with the Supream Legislative Power of a Nation, there is no rising up, no remedy, but appeal to God by Prayers and Tears.

Quest. *This whole Account might be much Illustrated if it be declared on the other side, what Obedience is due to the Ministers of the Word, and Truth of God; whether extraordinary, as Prophets and Apostles; or ordinary, as the Elders.*

*Elders of the Church, and Ministers of the Gospel, even when Supream Magistrates Command the contrary?*

*Ans.* The Word, and Truth of God are of so Supream Authority, that though the Ministers of it are of no Authority, separated from that Word, yet the Word and Truth of God, of which they are Embassadors, is much higher than the Kings and Princes of the Earth, and there is no Compare between the one and the other; God therefore raised up extraordinarily what Messengers he pleased, and sent them with what Messages he thought good, to what Princes or Magistrates soever; because immediately from God, *the King of Kings, and Lord of Lords*; and yet these extraordinary Ministers, in all things where, in they were not Commanded by God, preserv'd the Just Rights of Sovereignty. Thus the Word of God ought by ordinary Ministers to be faithfully declared, by those who are called to do it; and if it be so declared, it hath, and ought to have a Sovereignty above all Earthly Sovereignty, both with Princes and Subjects; and yet the Publishers of it, and they to whom it is Published, stand in their Just Distances, and in all things pay the Homage due to Sovereignty, by Obedience Active, wherein they are not Countermanded by God, or by Submission to penal Laws, and Decrees made against them, by the Supream Legislative Power of a Nation, wherein they cannot Obey God, and the Powers at once; because so is the Will of God, that they should by suffering for well doing, put to silence the Cavils of the Ignorant or Malicious.

*Quest.* But ought we not to expect, that Princes should be the Supream Interpreters of the Mind and Will of God, that so their Command and Superiority might be more absolute; and because that Government that does not determine the Religion of the Subject, cannot have so free a display of it self, nor rest so secure, as is necessary to Government?

*Ans.*



*Ans.* While the Holy Patriarchs Ruled, who by the Laws of Nature, more unsully'd so near the Creation; by purer Tradition; by Divine Revelation vouchsafed to them, as occasion required, preserv'd Religion Undeild; Supream Authority and Instruction in True Religion Resided in the same Persons: yet even then their Authority in Religion, was from the Evidences of Divine Truth, even as afterwards in *Moses, Samuel, David, and Solomon*, who were both Supream Princes, and immediately Commissioned by God as Prophets; for wherever Men are Deputed by God, either as ordinary, or extraordinary Ministers of his Truth, the Authority is not in Man, but in the Word of God, evidencing it self to be the Word of God: When therefore the Patriarchal, both Power and Holiness expired, and the Revolt of Princes and People from True Religion grew greater, God begun to Instruct his Church by Messengers sent on purpose, and Separated betwixt Princes and Prophets: Yea even in the time of so Sacred a Priesthood, Established by God himself among the *Jews*, he taught his Church very often by Prophets of an extraordinary and immediate Character. And lastly, by the Apostles Founded the Christian Church, without any Consultation with, or Concurrence of the Powers at that time in the World, (and yet those Apostles taught all Subjection to those very Powers) until the whole was settled in the Canon of Scripture, Consent with which is now the only Credential of a Teacher appointed by God, however he be Ordinated by Men.

*Quest.* What is to be Inferred from hence?

*Ans.* Especially, that the Truth of Religion is so independent upon all Humane Sovereignty, that it is to be accepted only upon Tryal by its own Evidences, and not by those of Humane Authority: This Treasure is therefore for the most part entrusted to *Earthen Vessels*, not only to Men, but to the Men of unguarded condition, that



the *Excellency of the Power*, and Evidence of Divine Truth, may be more apparently, as it always is in it self, of *God*, and not of *Man*.

*Quest.* What other reason may there be of Separating the Administration of Divine Truth from that of Princely Government?

*Answ.* Because each Administration requires the whole Attendance of those engag'd in either, except they are, at least, immediately inspired: It is said of the Magistrate, he is the *Minister of God*, attending continually on this very Thing: To the Elders of the Church, it is said, take heed to the Ministry thou hast received of the Lord, that thou fulfilst it. Give attendance to Reading, to Exhortation to Doctrine; give thyself wholly to them; make full proof of thy Ministry: Be Instant, Preach the Word in Season, out of Season, or without Season; Publickly, and from House to House.

*Quest.* I desire you, now to apply your Discourse to the Administration of Sovereign Powers, in modelling and Circumstantiating Indifferent things in Religion, what their Power given them by God therein is?

*Answ.* That I may give you an answer in that, I must observe our Saviours Distinction of the Things that are Gods, and the things that are Cæsars; and his charge, that the things that are Gods, be rendred to him; and the things that are Cæsars, be rendred to Cæsar. Now none of the things that are Cæsars are his first, but they are first Gods, and given to Cæsar by God.

God then hath intrusted Cæsar with the rendring the things that are Gods to God, that is, to take care, that the Obedience due to God according to Godliness, Righteousness, and Soberness, may by the making of Good Laws, and by the Vigorous Execution of them, be given to God; and also that the good intended to whole Humane Nature, may be preserv'd to it, as a Service of great Acceptance with God, for

for every Governour is the *Minister of God for Good*, to every Man; he is the Minister of God for Publick good.

But in the mean time, all these Supream Notions, are so Gods, that they must not be changed by Magistrates, or their Laws, but must be rendered intirely to him, as he gave them, in the Glory of them, not Adulterated or Imbas'd.

And especially in all things that concern God himself more immediately, as in the Purity, Spirituality of his Nature, the Divineness of his Truth and Word, the Service and Ordinances of his Worship, and whatever he hath herein reserved to himself, all these are so his, that no *Cæsar* hath any Power in or over them, to add, or diminish, or make the least alteration: So that though they may have great Power in many things relating to Religion, to the Accommodation of the most External Exercise of it to Government, and the Peace of Nations, yet as to the very Religious Actions themselves, and the Management of them, they must be close confin'd to Gods Manifestation of himself, how he will be Worshipped, and to those things that are absolutely necessary to Model, and decently to Circumstantiate that Worship, and so it is to be rendred to God, perfectly according to his own Pattern; and the Magistrates Care is, that it be so rendred; if in things evident to Natures Light, the Magistrates Laws have place; if only to be known by Revelation, the Magistrates Power cannot rise above the means appointed by God: that is, Instruction producing Faith, and Obedience, and not Compulsory Laws, seeing Natural Reason may be Oblig'd, but *Faith is the Gift of God*. Now these things God hath by the Prerogative of his Divine Power reserv'd to himself, and they are to be rendred to God, distinct from the things of *Cæsar*, that is from all Civil things given by God to *Cæsar*, and so to be rendred to *Cæsar*: Yea, even distinct from the Appendant Laws

for the securing Justice, and Soberness; which though they are Gods, yet having not so immediate a Respect to him, as Godliness, or Religion, are more under Humane Legislation in the particular adjustments to the General Ends. But both the inward Court of Religion, or Divine Truth, and Worship it self, and the outward Court of Decency and Order, are within such Limitations of the Word of God, and the Laws of Nature; that all indifferent things therein, not prescrib'd by God, are left to the freedom of every Man by God, and no Power of Prescription ought to come there, that a Man may not be either incumbered by unnecessary Observances, or in danger to mistake them, as having any influence into his Worship of God, which ought not to have any, and can indeed have none that is good; Nor lastly, be in doubt whether he do not displease God in adding to his Worship. But if a Man can see his Freedom in all these, it is serving out of Love, and being made all things to all Men, and going to the utmost he can, in Obedience to Magistrates; if a Man cannot see his Freedom, but doubts of the lawfulness, he is under as severe a prohibition of Compliance against his Doubt, as in other Cases of Sin: For the Sentence is Positive, *He that Doubteth is Condemned in doing the Indifferent thing he doubteth of; and whatever is not of Faith, or assurance, it is pleasing to God, or not displeasing to him, is Sin.*

*Quest.* But this Doubt may extend to Civil Things, and Indifferences thence, or to those Rights of Sovereignty, and Grandeur of Supreme Power, God hath invested them with?

*Ans.* When Obedience is enforc'd in such Things, the Magistrate hath this to justify him, he is within his own Territories, given him by God; he requires the things that are *Casars* upon Gods Donation: But in Religious things, he is within Gods Peculiar, and so cannot be justified in that

that enforcement, because the things are so peculiarly  
Gods.

*Quest.* The great Question now remains, what are Subjects  
to do, when Authority stamps it self upon False Religion, or  
enforces Indifferent things against the apprehensions of Con-  
science concerning their lawfulness, so that they cannot Obey,  
but with a doubting Conscience, and the danger of that hath  
been already opened?

*Ans.* There is one Rule in all these Cases, even as it is  
impossible, Laws of Injustice, and Licentiousness, when So-  
vereign Powers so Err in Government, should change  
the True and Everlasting Notion of Righteousness, or So-  
berness, or those Eternal and Immutable Laws of them,  
in themselves; even so impossible it is, the Laws of a  
False Religion should change those of True Natural, or  
True Revealed Religion; or, the Laws imposing Indiffe-  
rent things in Religion, should take away the Liberty  
God hath given, or the sinfulness of Obeying against  
Doubt of Conscience, when a Man does not see that Li-  
berty: That therefore which is Eternal and Unchange-  
able, must be adhered to, and obeyed.

*Quest.* How then is there a Subjection to Magistrates?

*Ans.* The Subjection thereto is in this, as in all other Errors  
of Magistracy, in Cases of Justice, or Soberness; not to  
resist the Power, vindicating its Commands by Sufferings  
and Penalties upon those that cannot actively Obey, where-  
in Religion, Justice, or Soberness are contradicted,  
which are Gods, and must be rendered to him according  
to themselves, who is able to make them recompense,  
who suffer for Righteousness sake, as he pleases in this  
World, or most certainly in the Resurrection of the  
Dead.

But if there were not such an absolute Legislative and  
Executive Power in every Community thus fixed, and un-  
moveable, and accountable only to God; the Restless

Love



Love of Change would be always disturbing, and calling to account Government, and every Man take upon him to be a Lawgiver, and a Justicier, or indeed to be Licentious and Inordinate, and as they could Consult and together Collect themselves into a Rebellion, would enter into open Hostilities against it, and so the ends of Government in the Peace and Order of Humane Societies be quite lost; so that till any Principalities, sitting on the Seats of Government, are so bad, as to retain less of the Uses and Ends of Government, than they destroy, and it can be made apparent, endeavours of Change cannot introduce so great and general Mischiefs, or that even Anarchy it self cannot introduce greater Mischiefs, than that Government is the Author of, (which hath come to pass in few Instances) till then, I say, *we must fear the Lord, and the King, and not meddle with them who are given to Change, For their Calamity shall rise suddenly, and who knows the ruin of them both?*

*Quest. But what are Christian Subjects to do, when Titles of Sovereignty, or Legislative, or Executive Powers of Laws are Disputed, either betwixt various Pretensions of Princes, or where the bounds of Power, and Rights of Sovereignty, and the Liberties and Properties of People are in Controversie?*

*Ans.* I shall no more intermeddle in that, than the Doctrine of Christianity does, which leaves all those things to the Laws and Constitutions of Nature, of Nations, and of each Particular Country. The Duty of Christians is to those Sovereign Powers, whose Authority is Current, whose Image and Supercription is upon all things Publick, the Powers that are in being, are to be Obey'd according to the Ends of Government already Discours'd, that is for the Punishment of Offenders; for the Executing Judgment betwixt Man and Man, for the securing



securing Common Peace, in all Godliness and Honesty: Our Lord, and his Apostles intimate nothing either way, to strengthen or weaken the Claim of the Powers then present; but declare Obedience to them, Prayers and Thanksgivings for them, as they then were, although they could not have the clearest of Titles; Christianity as it is strictly the Religion of Jesus Christ, doth not make it self a Divider over Men, nor Decide such Controversies, which are quite of another Cognisance: yet it subverts no Rights, it betrays no Liberties, justly so called; it reverses no Laws of Nature, nor rescinds Constitutions, and Compacts of Government, but teaches Men to do all they can to preserve Common Good and Right determinable upon other Principles: Only this, the more clear, ancient, and indisputable the Titles of Princes are, the more indisputable Boundaries betwixt Prince and People are kept, the greater are the Obligations of Obedience, of quiet and peaceable rest in that Obedience, of the most vigorous Defence of the Power over us; and the greater the Guilt of any of the Sins of Mutiny, Faction, Sedition, Rebellion.

*Quest. The Discourse of the Power of Magistrates in Religion, hath brought to my thoughts, National Religion, and a National Church, wherein I desire your Instruction?*

*Ans.* I can but apply, what I have said in general, to this Particular Case, which I shall endeavour to do to your satisfaction, in these six Propositions.

*Quest. What is the first Proposition I am to be Instructed by?*

*Ans.* It is this, That to join in True Religion with our Native Country, or Nation, is such a Law of Nature, that cannot be reversed: For the sake of the True Religion, we may be oblig'd to forsake not only our Country, but our Fathers House, and to unite to the Church.

Church of God founded in that True Religion; yet in the mean time we must own all that is Divine, Rational, True, whereſoever we find it, much more in our Native Country, and if it be poſſible propagate True Religion upon it: For we ſhall not only be judged in this World with our Nation, but ſhall riſe with it at the Day of Judgment, in the ſame Station or Lot, wherein we were placed in this World; according to our doing good in it, we ſhall receive our Reward with thoſe of it, that are ſaved, who ſhall then ſurvive in Glory, and become, as if they were the whole Nation; the perſiſhing part being loſt; as we therefore deſire the proſperity of it in this World, ſo ought we to endeavour by all means the Eternal Happineſs of as many of it as we can, by joyning with them, and ingaging them in True Religion.

*Queſt. I deſire your Second Propoſition?*

*Anſw.* It is this, That in a Political Senſe, National Religion is, when Magiſtrates and the Body of the People joyn in the True Religion, and Eſtabliſh it by Law, and devote to it the moſt Publick Advantages, that the Largeneſs and Grandeur of ſuch a Nation have in their Power, fixing Characters of Civil Honour, and ample Condition upon the Rulers of the Church, and Communicating to them Magiſtratical Power in things pertaining to the External Defence, Honour, and Provision for the True Religion, as it is National; all which, ſo far as it is Serviceable to the beſt Ends, is acceptable to God our Saviour, who is not the Author of Confuſion, but of Peace; and ought to be Submitted to with Reverence, both in Obedience to Government, and alſo as it is done in Honour to the Name of God, and True Religion: The State of the Church in times of Perſecution being not the Standard (as to theſe things) in the proſperous times of it.

Church

*Queſt.*

*Quest. I now desire the Third Proposition.*

*Answ.* The Government of a Nation in Religion, appointing and prescribing Liturgies, Confessions of Faith, Catechisms and Publick Forms of Instruction, or *Homilies*, they may be so far useful, as when they are composed according to the Word of God; to secure True Religion, and the Publick Administration of it, by so much publickly Ratified; and requiring of all, whom it Intrusts, as Ministers of the Word of God under its Approbation and Maintenance, to assent to the Truth of Religion so Compriz'd, and Publickly to declare it, by using them, as is appointed: But these are not to be understood to put Limits upon the Ministers of the Word, first entrusted by Christ, who are both in Prayer, Preaching the Gospel, and all means of Instruction, to search into all the Scripture, that is profitable for *Doctrine, Instruction, Reproof, and to Pray with all Prayer and Supplication* according to the particular occasions, and in that abundance and liberality of the Divine Oracles, that they themselves may speak as *the Oracles of God*, and *Pray with the Understanding*, and *in the Holy Spirit*, and that all their Service may be matter of Bounty from their own Minds, and not of Constraint and necessity, as impos'd: For how should they then, as every *Good Scribe Instructed to the Kingdom of Heaven*, bring out of their *Treasure Things New and Old*, or like the good *Householder*, that hath made provision and laid up in store to that End. In all these things *Solomon's Example is Great*. According to which the Preacher ought to be *Wise*, and to teach the People Knowledge, and give good heed, and seek to find out acceptable Words, that may be as *Goads and Nails*, not blunted with Common use.

*Quest. I now desire your Fourth Proposition.*

U

*Answ.*

*Ans.* The Benefits of National Religion Established by Laws, obliges every Subject of that Nation, both a Right to the True Religion so Established; and may claim his Interest and Property in it, as in all Things else legally due to him, and is not oblig'd upon the account of Passive Obedience, to desert or relinquish his Right in it, any more than his Righteous Claim, or Title, to any thing else, he enjoys by Laws, and yet Transgresses no Rule of Christianity, but hath the same Obligation to defend that his Right, as any other Right whatever, so far as the Laws of the Nation enable him, nor can there be any Resistance to Government in so doing; even as there can be none, but it is the Duty and Trust of Subordinate Magistrates to adhere to the Laws in the point of True Religion, as in all other Cases; and of the Supreme Legislative Power of a Nation, to foresee Dangers and prevent them by Additional Laws, as necessary shall require. And all this with the Prerogative due to Religion.

*Quest.* I desire your Fifth Proposition?

*Ans.* National Religion, seeing it is design'd to Comprehend a multitude of Persons of most necessarily, and unavoidably various Sentiments and Apprehensions, must be so prepared, as that with greatest Ease and Room to Consciences and Understandings, of so many several Figures and Impressions, there may be an Union in National Religion with least Scruple, and therefore to give all the Liberty, that Truth gives, not imposing Arbitrarily, because Religion as hath been said, is Gods Peculiar, and in that, the Doubting Conscience cannot Obey farther, than it sees the Divine Rule before it, not in things Dark and Disputable, because clear things are only necessary to Salvation, not forcibly, except when Natural Religion is Violated, because patient Instruction, Counsel, and Ratiocination are the Divine Methods in giving and working Faith.

*Quest.*



*Quest. I now expect the last Proposition.*

*Ans.* I shall give you the last, and therein Conclude this whole Enquiry, and Instruction, and it is this,

The True Religion of the Word of God in a Nation, or City, does overtop all the False and Private Religions in it, and become in the Sacred Register, the National Religion. In the Sacred Maps, the Christians of *Achaia*, were *Achaia* it self: The *Seven Churches of Asia*, were the Cities themselves: And whatever Lesser Differences, or Divisions, this or that Name of Distinction may seem to make in National Religion, yet, the True Substantial Religion in all of them shall be one National Religion; and become one *Rod and Scepter* in the Hand of Christ, and the Nation be as one National Tribe, and Church: For let Men do what they can against it, True Religion, as it is the only Publick Religion, and no Separation of Men from it, however called Publick, can make it Private; so in what place soever it is, it shall have the most Publick Character, and the True Religion in all those that sincerely profess it, shall be one True Publick Religion, and those little Differences shall not cleave it into more than one. Without the Change of True Religion it self, there cannot be a Schism of a deeper Sense in it; if Bitterness and Animosity, Censoriousness, and the Persecuting Spirit were away: God will graciously Interpret Scruples on one side to a Jealousie for the Purity of Religion, the freedom of the other to a desire to Propagate it under the favour of Laws, and thereby to be capable of doing most Good. In Heaven they now are all one, and shall be one, and the Envy, Strife, and Contention (which the Good Lord Pardon) shall be utterly Abolished. This is the Honour of True Religion, of Publick Divine Religion.

Now



*Now the God of Peace, that brought again from the dead,  
our Lord Jesus, that great Shepherd of the Sheep, by the  
Blood of the everlasting Covenant, make his Church, his  
Church in this Nation, perfect in every Good Work, to do  
his Will, Working in it, that which is well pleasing in his  
sight, through Jesus Christ, to whom be Glory for ever and  
ever, Amen.*

**FINIS.**

**ERRATA.**

Page 36. l. 20, for *scale* read *seal*, p. 70. l. 9. r. *Record*.



